



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

WIDENER



HN NNLU 8

ANNUAL
MONITOR
1885

C 8301.8

cop. 2

Class 289.6, No. Qm7-1885

Accession No.

FRIENDS' LIBRARY,

No. 142 NORTH SIXTEENTH STREET,

PHILADELPHIA.

Received, 4 Mo. 16, 1925

HARVARD COLLEGE

R. S. Abbott

NEW SERIES, No. 43.

THE
ANNUAL MONITOR
For 1885,
OR
OBITUARY
OF THE
MEMBERS OF THE SOCIETY OF FRIENDS
In Great Britain and Ireland,
FOR THE YEAR 1884.

LONDON:
SOLD BY SAMUEL HARRIS & Co., 5, BISHOPSGATE WITHOUT;
AND BY
WILLIAM SESSIONS, 15, LOW OUSEGATE, YORK;
ALSO BY
JOHN GOUGH, 12, EUSTACE STREET, DUBLIN.
—
1884.

C 8301.8
✓

HARVARD COLLEGE LIBRARY
GIFT OF FRIENDS LIBRARY
PHILADELPHIA
APR 24 1935

LONDON:
BARRETT, SONS AND CO., PRINTERS,
BEER LAKE, E.C.

P R E F A C E .

ONCE more the closing year reminds us of the rapid flight of time, and our Obituary again bids us remember that "here we have no continuing city," and that the part of wisdom is to seek with earnestness and diligence one that is to come, as did at least some of those whose names find place in these pages, over whom survivors can and do rejoice, because they have left testimonies so bright and assured that they sought not in vain, but found and have now entered into the joy of their Lord.

An interesting feature in the present position of the Society of Friends is found in the extension of its borders, so that now we have Friends' meetings in Denmark, Constantinople, Madagascar, India and Syria, and this has opened the way for what is a novel feature in the *Annual Monitor*, in the account of the once heathen Ramatoa Ramary, who, converted under missionary influence, lived an exemplary Christian

life, and died rejoicing in the bright hope of a disciple of the Lord.

The wonderful change in the lives and characters of so many once in the dark depths of heathenism, resulting from their acceptance of the Gospel of Jesus Christ, is surely one of the most telling rebukes to a widely-prevailing infidelity, as well as a powerful and encouraging stimulus to believers to hold fast their faith in the great foundation truths of Christianity, and to labour earnestly for the advent of the day when "the knowledge of the Lord shall cover the earth as the waters cover the sea."

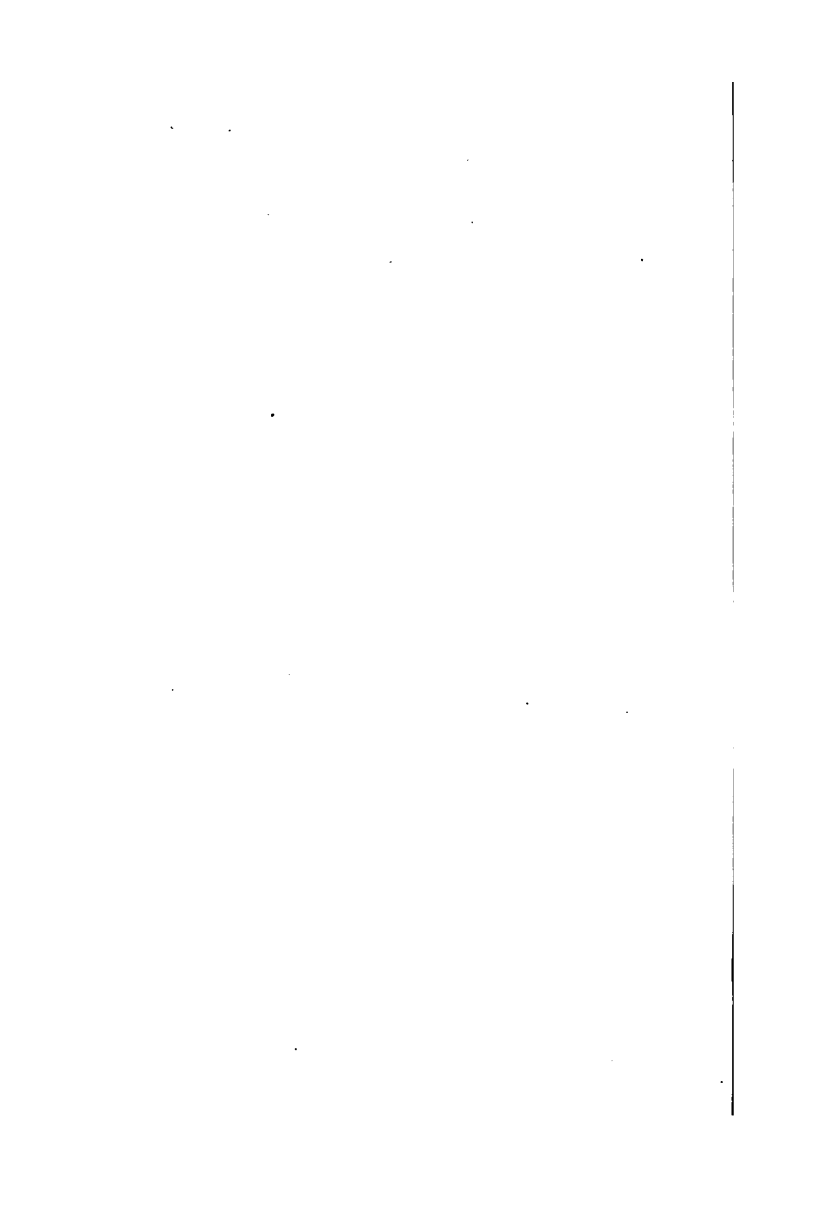
To all who have kindly aided in preparing the material for this little volume I offer my thankful acknowledgments; and if, in the goodness of the Lord, a blessing attend its issue, they and the Editor may rejoice together.

WILLIAM ROBINSON.

*West Bank, Scarborough,
Twelfth month, 1884.*

LIST OF MEMOIRS.

ELIZA BARCLAY.	HANNAH PEIRSON.
CHARLES BEAVINGTON.	EDWIN PUMPHREY.
SAMUEL BOWLY.	HILARY QUERTIER.
ANN CARTWRIGHT.	ALEXANDER REED.
DANIEL DONCASTER.	MARIA REYNOLDS.
JOHN HARRIS.	RICHENDA REYNOLDS.
GAWEN B. KENWAY.	M. A. SATTERTHWAIT.
HANNAH LUCAS.	MARY A. SPECIALL.
GULIELMA MARSHALL.	ALFRED J. WATSON.
SAMUEL A. MAW.	THOMAS WEBB.
JAMES P. NICKALLS.	REBECCA WHITEHEAD
THOMAS PEASE.	RAMATOA RAMARY.



THE
ANNUAL MONITOR,
1885.

—
OBITUARY.
—

	Age.		Time of Decease.	
RICHARD ABBATT, <i>Burgess Hill, Sussex.</i>	84	15	9 mo.	1884
THOMAS ABRAHAM, <i>Manchester.</i>	85	20	12 mo.	1883
MARY AUGUSTA ADDEY, <i>Holywood, Belfast.</i> Widow of John Addey.	61	19	3 mo.	1884
SARAH ANN AIDNEY, <i>Hanley.</i> Wife of Frederic Aidney.	42	16	7 mo.	1884
ANNA SOPHIA ALEXANDER, <i>Woodbridge.</i> An Elder. Widow of John Biddle Alexander.	73	19	11 mo.	1883
SAMUEL ALEXANDER, <i>Leominster.</i>	74	26	5 mo.	1884

GEORGE ALLEN, <i>Bessbrook.</i>	74	27	11 mo.	1883
FRANCIS ARMISTEAD, <i>Hobson's-in-Dent.</i>	61	25	8 mo.	1884
JAMES ASHBY, <i>Redhill.</i>	52	10	12 mo.	1883
JAMES ATKINS, <i>Painswick, Gloucester.</i>	82	2	4 mo.	1884
CATHERINE BAKER, <i>Bray. Wife of Thomas Baker.</i>	42	28	2 mo.	1884
LILIAN R. BAKER, <i>Birmingham, Daughter of George and the late Rebecca Baker.</i>	20	21	7 mo.	1884
MARGARET E. BAKER, <i>Birmingham. Daughter of John Edward and Anna Jane Baker.</i>	22	21	7 mo.	1884
ELIZA BARCLAY, <i>Blackwell, Darlington. A Minister. Widow of Robert Barclay.</i>	71	5	3 mo.	1884

Eliza Barclay was the youngest of the three children of John and Eliza Backhouse, of Darlington. Her mother died on the day of her birth ; her father subsequently married again, when she came under the excellent influence and example of her step-mother Katherine Backhouse.

But the earlier years of her childhood were passed, as those of motherless children often are, under circumstances that suppress natural merri-

ment and light-heartedness. Her own impression of her childhood was, that she was self-willed and difficult to manage, partly because no one understood her. She was a thoughtful child, gifted with a vigorous understanding and good abilities; there was also a strong poetic vein of sentiment in her nature, which, with ardent affections, prepared her to take all the events of life with enthusiasm, and to tremble, as it were, under emotions, to which a less sensitive nature might have been a stranger. But, as one often sees in the ingredients that go to make up character, some, that seem to be in strongest contrast in youth, are blended under the discipline of Providence and the influence of Divine grace, until they become the branches upon which there is more abundant fruit. Thus in Eliza Barclay's life, that which became conspicuous in her, was the union of a powerful judgment with a sympathy so minute in its comprehension of the surroundings of others, that she could meet and help by her counsel persons of very varied temperament and experience, and could encourage each to bring his or her gifts first in consecration to the Giver, and then under a cultivation that should make them yet more available for the welfare of men and the glory of God.

She was for some years a pupil of Susannah Corder in her school at Stoke Newington, and retained through life a grateful remembrance of the wisdom and patience, as well as the loving religious influence exercised over her by S. C. during those years, so important in the formation of her principles and character. Not long after she left school she had to suffer the first of those remarkable bereavements which were so often repeated, until she remained the only living representative of her father's family. She lost her only sister by rapid consumption after an attack of fever, which had also carried off a young friend to whom both the sisters were much attached.

Eliza Barclay married, in 1841, Robert, the eldest son of Robert and Elizabeth Barclay, of Leyton. Few will remember her as a wife. Only for six months did this happy union continue, and the experience of its deep joys was mingled from the first with grave anxieties regarding the health of her husband, who rapidly declined, until he also was taken from her in the 27th year of his age. It would seem as though he had some presentiment of the lot that would be apportioned to her, when he wrote on the opening page of her notebook, under date Sixth month 2nd, 1841 :—" And

the very God of peace sanctify you wholly, and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. *Faithful* is He that calleth you, who also *will* do it. He will not suffer thy foot to be moved ; He that keepeth thee will not slumber," &c. (to the end of the Psalm). " May this, my precious one, be thy experience, and mayest thou be blessed in all thy work and in all thy path,—the love of thy Lord be peculiarly with thee in tender gentle care for thee, to shelter thee, and to smooth thy path for thee, and to help thee in all its trials, and yet give thee to perfect it before Him. And that I may be thy companion in this path, 'as heirs together of the grace of life,' is the earnest desire of thy tenderly attached.—R. B."

Only four days after they had entered their new home her husband's health obliged them to leave it for Leamington, in Warwickshire, that he might place himself under the advice of an eminent physician, who resided there ; and here they remained until his death in Third month, 1842. Her father had had an attack of paralysis on their wedding-day, "which," as she wrote at the time, "added much to the trial of leaving my home ; but 'as thy day, so shall thy strength be,'

I felt to be wonderfully fulfilled in the events of that day." She continues, "After our wedding we had a delightful journey in Wales, and though its brightness was in some degree shaded by my beloved father's state, yet I think clouds only served to bring forth more fully the sweetness, and comfort, and support of such a bond at such a time. I felt if that precious one" (alluding to her husband) "were near to share in them, trials would lose more than half their weight. Every day made me more and more sensible of the treasure bestowed upon me in such a husband, and I think our hearts were at times softened under the feeling of the richness of the blessings the Lord was granting to us." She only left him once during these months of undisturbed enjoyment of each other's society, that she might spend a few days with her parents. She wrote on returning from this visit :—"To-morrow I am to return to Leamington. My heart is often far too insensible to the many blessings bestowed upon me, but in the prospect of returning to my precious husband I do feel something of a fresh sense of the inestimable blessing bestowed on me in this dearest earthly treasure. Oh, that I may never rest in the enjoyment and solace of such a comfort, and give to him the love

that ought to be bestowed on a far Higher Object, forgetting what in days past was clearly shown to me—that this precious gift was designed to be a means of helping me on my way heavenward, and of bringing me into far greater dedication and unreserved surrender of the whole heart. Poor, weak, helpless, do I feel myself to be, and Thou alone, oh, Holy Father, canst renew a right spirit within me; but I beseech Thee to work in me to will and to do of Thy good pleasure, that I may in nothing prove a hindrance, or hurt the exercise of spirit of my beloved R.; but that I may be able to strengthen him in all that Thou art calling for at his hands.”

Again she writes, as the illness deepened “When my heart is overwhelmed within me, lead me to the Rock that is higher than I. Were it not for something of the feeling of this Rock, my poor heart would indeed have been almost overwhelmed. Many and deep have of late been my anxieties on account of my most precious husband, who I cannot but fear is becoming more and more ill. Oh, gracious Father, if consistent with Thy holy will, restore I beseech Thee my precious husband! Raise him up again to become still more conspicuously Thy devoted servant, and enable us to give our first affections unto Thee, who alone hast a right to

them ; and if Thou still seest meet yet more deeply to afflict, oh, be very near to me, enabling me to bow in submission." She alludes at a subsequent period to this :—"Deep indeed were the rendings of bitter grief which filled my heart at this time in the fearful foreboding that my inexpressibly precious husband would be taken from me ; and when obliged to go out for exercise, I sought lonely places where I might weep unseen. The sweetness and tenderness of his love, which nothing could exceed, so completely overcame me, that I scarcely knew how to account to him for what seemed like a weakness ; but surely these feelings must have been in degree intended as a preparation for the awful stroke which was coming upon me."

Her husband's strength rapidly declined for the last few weeks of his illness, during which she was his almost constant attendant. She writes of the last day of his life :—"Pressing my hand very earnestly and drawing me close towards him, he said, in a clear voice, ' I want thee, my love, not to allow thyself to be made weak, by not saying or doing what thou seest is best.' Consciousness continued almost to the last ; nearly his last words were,—' I want to walk with my mother,—*there* with my mother and thee.'

His eyes were often fixed upwards, and once I was struck by observing him, as though viewing some object before him, bow his head three times with great reverence. About twenty minutes before the close, a smile of inexpressible sweetness and brightness came over his countenance, and turning to me he exclaimed 'Oh ! how *very sweet* ! dying ! a warm embrace, but I can't finish !' and his purified spirit was released from its earthly tabernacle to join that company, whose robes washed and made white in the blood of their Redeemer are by Him for ever led unto Fountains of living Waters."

These extracts may appear somewhat out of date at the present time; but as this solemn event gave the key-note to all her future, and the peaceful death of every Christian adds its own testimony to the triumphs won by Christ over death hell and the grave, we trust that the recital may fitly introduce our beloved friend to our readers, as one deeply instructed in the school of affliction.

Eliza Barclay returned to her father's house, and might truly be described as "a widow and desolate," submissive in will, but crushed in spirit, yet, as the following memoranda show, not un comforted. "In the midst of very great distress this morning my mind has been a little

comforted and strengthened by reading some of my most precious husband's journal, wherein his faith and trust in his Saviour are so sweetly set forth that it has given me a little renewed confidence in that power which can work all things for us as we cleave closely and faithfully to Him. And oh, what abundant reason have I to trust, to serve, to love Him all my life long, who has in so signal a manner been near to help me in the hour of indescribable distress ! What can be too great a sacrifice, that I should not freely offer it unto the Lord ?

She naturally became closely united to her husband's family, which, while it served to solace her sorrows, plunged her sympathising heart again and again into bereavement. Three of his sisters and two beloved sisters-in-law were removed between the years 1844 and 1848, four of them in one year ; and in 1847 her own father died. About six months later her only brother was left a widower with one little boy of five years old. She then felt that her place was with him, and she removed to Blackwell, near Darlington, and devoted herself to their comfort until her brother's death in 1858, when the sole charge of his son devolved upon her. It was her earnest aim in the education of her nephew to prepare him for a

life of usefulness, by the cultivation of every talent on the groundwork of Christian principle ; and with this object, after some years of private tuition, she removed with him to London, where he matriculated with honours at the London University. But his life also was of short duration. Full of promise he was cut off in the twenty-fourth year of his age, in the summer of 1869, and she was left to dwell alone, amidst the memories of past delights and ties almost the stronger for having been so few and so shortlived. This severe affliction was in degree aggravated by her having been in the Shetland Islands—acting as companion to S. F. Smiley, during a religious engagement—when the illness began. She hastened home to find her precious son-like nephew already almost beyond hope, in fever that quickly became typhus. But a triumphant end was granted him and she bowed her will to that of her Heavenly Father.

The following extracts from letters and memoranda belong to this period. Under date Seventh month 25th, 1869, she writes to one of her sisters-in-law, " Oh, darling, my heart seems impelled to use the language, ' I have seen of the travail of my soul and am satisfied.' ' His mercy is on them that fear Him from generation to generation.' Wonderfully has this

been displayed, beyond what we could have asked or thought ; and now his precious voice still speaks to me, helping to sustain my sometimes sinking faith. ‘He is the true God ; we know it, we have *felt* it. He died that we might *rest* in Him. Yes, dying for our sins—Him alone !’ And almost the last words were, ‘Thanks be unto God who *has given* me the victory, and is *giving* me an entrance into His kingdom through Jesus Christ !’

“ My suffering, my comforting,
Alternate at Thy will,
I will trust Thee, O my Father,
I trust Thee and am still ! ”

“ Sometimes the life seems almost crushed from body and soul ; but I cling to the words, and do know it, ‘In that He Himself hath suffered being tempted, He is able also to succour them that are tempted.’ I am helped on from day to day, and shall be, I fully believe ; but oh, how all the brightness of life is gone in a moment ! His rich mind and affection, which were such jewels to me, and which I fondly counted my own for years to come. Truly the wrestlings of my soul for this precious one have been great indeed, and who shall say they are not answered ;

though as by another storm, which has again laid my all in ruins. May they do their appointed work ! . . . The external beauty which all comes out in this exquisite weather, with its rich glow over the harvest fields, points to the higher beauty of which he now partakes, his young soul ripened for its fulness. And what will all these sorrows be when our time comes ? Surely but as a drop of bitter in the ocean of love. I often dare not trust myself to dwell upon all he was to me. No one knew fully, for my love to him was too deep ever to speak much of it. As he grew to manhood, I saw what the besetments of the world in various ways were to many, and felt what they might be to him. . . . I have thought I held him so loosely, and that I craved nothing for him, and for myself in him, but his highest good ; and now there is something even of awfulness in the thought that I have been too impatient for the mature fruit, and that God has taken me at my word, answered my prayers, and given him in all their fulness the choicest blessings, not of the earth beneath, but of the Heaven above. But when I look at the richness of the mercy, the unspeakably tender love, that has so crowned his end, my soul is more than satisfied, and every doubting, troubled

thought is hushed into rest and peace. . . . I seek to anchor my stricken heart on all this mercy, and the Hand that does most realisingly sustain. I dare not look at my blank future—the web of life so utterly cut off, I know not how it is to be taken up again; earth, as it were, gone with him and all that centred in him. One hour at a time is all I can meet.”

But we must not, whilst dwelling upon her peculiarly severe domestic bereavements, omit some allusion to the many objects of public interest to which she gave her personal attention and liberal support. The public schools of the Society of Friends at Ayton, Ackworth and York owed much to her heart-felt interest in and sympathy with the teachers, and her enjoyment of “the young life,” as she called it, which was so sorrowfully absent from her own home. One who saw much of her, during the years of her active usefulness in connection with these institutions, has contributed the following sketch :—

“In 1848, when Eliza Barclay became a member of the Ackworth Committee, I well remember her coming amongst us in the West Wing, and bringing with her an inspiring influence. Her love of poetry and nature, the culture gained by reading and travelling, and the

generous wish to share these intellectual advantages with others less favourably circumstanced, made intercourse with her a privilege. Very rarely, if ever, have I met with any non-professional who could enter so minutely and feelingly into the duties and aims, the hopes and disappointments of the teacher ; her quick perception and ready sympathy enabling her to look at these things from the standpoint of others, whose surroundings differed from any she had known in her own personal experience. Thus in even the earlier days of her connection with the school some of us learnt to prize her clear judgment and the frankness and kindness with which she would discuss educational questions with us, and what we then learnt to prize became, as years passed on, increasingly valuable, stimulating and helpful.

“A striking feature in Eliza Barclay’s character was her love of children and young people. She attracted them to herself, and had the faculty of drawing them out to express freely their thoughts and feelings. Combined with this love for them, was the desire that they should be well taught, and so trained physically, morally, and intellectually, that their natural faculties, guided by religious principle, and developed “by reason of

use," might be fitted to make the divine gift of life a blessed thing for themselves and others. This desire naturally led her to consider how she herself could assist in the work of education. Her ideal of a wise educator was comprehensive, and she rejoiced when she could assist the young teacher to aim at a high standard. She early recognised the fact that young women in our Society were not favourably circumstanced for qualifying themselves to become teachers; the conviction grew upon her that they required a longer course of training as pupil teachers, and that they ought to pass a series of examinations testing the education they had received before they began the work themselves. A definite provision was needful to enable them to have this professional training, and the York Mount School Training Department is mainly indebted to her exertions and liberality on their behalf for its present efficiency. She watched over its growth, collected funds for it, gave largely herself to its maintenance, and promoted its welfare by all means in her power. Her visits to the Mount were refreshing and helpful both to the teachers and pupils, for she made their interests her own. She encouraged the games, attended the classes, and liked to be present at

the lessons given by the pupils in the Training Department, often by an apt quotation or inquiry giving collateral information or eliciting it from others. She earnestly desired that the sense of responsibility might be cultivated in those who intended to become teachers, so that without magnifying their office they should recognise that it is an honourable one, and one in which they might do service for their Lord by calling out the powers of their future pupils, and guiding them by their example in the right direction. She reminded them that each talent should be consecrated to the service of Christ, and then, though the path they had to tread might be a narrow one, if they trusted in Him, they would find it full of joy, and His blessing would rest upon them. But whilst the Training Department was an object of special regard to E. B., the whole school shared in her kindly ministrations. Many will remember the earnest prayers offered up at the morning and evening readings on behalf of the assembled household. 'I am glad Mrs. Barclay is coming, for she always remembers the servants in her prayers,' was the remark of one of the domestics, when she heard we were expecting a visit from our valued friend. Few persons have been more richly gifted with true Christian sympathy, and

loving insight how best to strengthen the hands of those on whom the care and oversight of the school chiefly rested. She helped to bear the heavier burdens herself, whilst the lighter ones she often removed by her cheerful views and wise advice."

As regards Eliza Barclay's gifts as a minister, they were such as appealed more to the heart than the head. Her own large experience of suffering and of the strong consolations provided through Christ for suffering of every kind, led her to dwell much upon the heart utterances of the Psalms, blending these with tender invitations to accept the sustaining sympathy of Christ, who was touched with the feeling of our infirmities, and in all points tempted like as we are, yet without sin. The importance of early heart surrender to Him,—the peace of obedience,—the repose of unmixed reliance on Him, which excludes self-righteousness, were often enlarged upon, and one of her favourite texts, and one which she alluded to shortly before her death, with emphasis as regarded herself, was, "Not by works of righteousness that we have done, but according to His mercy He saved us by the washing of regeneration and the renewing of the Holy Ghost which He shed on us abundantly through Jesus Christ our Saviour." Such was the message

of glad tidings committed to her and delivered with great humility in few words, and perhaps with almost too pressing a sense of her unfitness for such a service, as the following extract will show :—

“ *Twelfth month 15th, 1844.*—I intend going to spend a few days at Ayton School. I feel peculiarly my inability to be of much use, but as this little visit has rather pressed upon my mind for some months, I think I must go in faith, earnestly desiring that the wisdom which is from above may be with me, enabling me, not only by word but by influence, to be of some little service among the girls. I sometimes long to see a little more clearly than I do my way as regards active benevolent occupations : I desire not to wrap my talent in a napkin, or to live to myself ; on the other hand I have never felt it my place during the last three years to enter in the same active way as I once did into philanthropic objects. . . . My visit to Ayton was a very satisfactory one ;—another proof to me that it is well to wait for and take little openings for doing good which do not exactly come in the line of accustomed duty. It was in some degree marred from want of more faithfulness, but I think I was helped a little to relieve my mind to the dear

children. How exceedingly compassionate is our Heavenly Shepherd to the weakness of His flock ! The misery I have known from unfaithfulness sometimes makes me feel as though I should be willing to purchase peace at any price, though I think nothing can be more repugnant to my nature than having to expose myself as a public spectacle. It is truly becoming a fool before men ; but then how awfully do the words come before me, 'He that denieth Me before men, &c., till I am brought to bow under the power, and feel that all earthly things are light in comparison with losing an interest in Him whose right it is to use His children as it pleaseth Him, and who can give power even to the feeblest of His little ones, to put on strength in His name, and to feel that at His presence even the mountains can flow down and be cast into the midst of the sea. But the withering effects of unfaithfulness ! I shudder at the thought of the blast from the wilderness which seems to dry up every green thing within the soul, when not given up to manifested duty. It seems to distance me from the warmth of His love, who calls for a willing sacrifice."

She was not often away from home on ministerial engagements, but within her own meeting

the gift of faithful eldership was remarkably combined with that of ministry in private and public.

In the year 1874 she had a serious illness, with symptoms affecting the heart and bringing before her the probability that her life might terminate suddenly. Of these she writes :—" So these are warnings to which I hope I shall give heed, and, as long as life is allotted me, be able still to make use of it for others, without unduly wasting my powers. It certainly brings the uncertainty of life very closely before me ; and while I desire thoroughly to sift my foundations, and not in any way to deceive myself, the power of trusting myself wholly, whether for life or death, to my all-sufficient Redeemer is mercifully given, and the unspeakable blessedness of a union for ever with Him, is often prominently before me."

" Sixth month 5th, 1874. Tunbridge Wells.

—Should I be taken away before my return home, I want to leave the tenderest farewell of love to my precious mother, who has been to me not only an excellent mother, but sister and friend. My brothers and sisters,* tenderly

* Her husband's family.

beloved, will miss me, and life has many precious ties ; but these must be severed one after another, and for them, and for all whom I love, my most earnest desire is that Jesus may be their *first* and *last*, that they may realise to the very full the unspeakable blessedness of trusting wholly to Him. Oh, without a shred of my own to trust to, I feel that, whether for life or death, in His arms I am safe, utterly unworthy as I am. Tenderly have I been cherished by you all, my beloved brothers and sisters. Dear Friends of my own meeting, farewell in the Lord. May grace and power more and more abound among you, quickening you with the life hid with Christ in God."

Although she recovered a considerable amount of health, she had for the remainder of her life to limit her active duties to her lessened bodily powers, and these were still further curtailed by an affection of her eyes, which for a time, it was feared, would end in total blindness. From this she was, however, spared, and after a year or two of dependence and increasing darkness, which she bore with wonderful equanimity, one eye recovered considerable power, and the blessing of sight was welcomed back with great thankfulness. Indeed the last four or five years of her life were

a time of fulness of peace and disengagement of heart from anxiety or care, during which it might truly be said "that her peace flowed as a river, and her righteousness was as the waves of the sea."

The following extracts show how, as the outward day darkened upon her, the path shone brighter and brighter onwards to the perfect day :—

"Third month 28th, 1875. Bournemouth.—

Nearly a year come round since I was first taken ill, and now I can emphatically say, ' Lord, what shall I render for all Thy benefits towards me ? ' May the Lord show me what I can do for Him here. It seems so little ; my powers in many ways so circumscribed by inability to read, from inflamed eyes, or to write, that I sometimes feel shut up, as it were, into a corner ; but it is the Lord's will, and therefore must be best. Oh, it is wonderful how He sweetens even His crosses by His love. My trials ! how small and light, compared with some around me ! I am surrounded by luxuries and choice blessings. That from my quiet corner I may be enabled to give a drop of comfort to any sorrowful one is my longing desire."

"Eleventh month 11th, 1878. Blackwell.—It is

not often that I feel inclined to write in this book, now that life is advanced with me, and none to come after me who might learn some lessons from my experience ; yet I do like sometimes to record my many mercies, and the tender loving-kindness which seems over, around, and about me. . . . Home mercies abound, but in the world at large things are dark and gloomy. The untold miseries of war abroad, and great poverty and suffering among the unemployed workmen, especially in the North and Wales, also in America, and various parts of the Continent. What will be the end of it all only One knows ! But ‘God rules in the kingdom of men,’ is always the comfort to fall back upon. For some great ends the present conflicts may be permitted, ultimately for the establishment of Christ’s kingdom upon the earth, and letting in the light of the Gospel on countries now benighted.”

Under date 4th of Fourth month, 1880, are some straggling lines, almost illegible, which affectingly tell of vanishing sight. “How very long it is since I have written anything in this book, and it seems of little use now that I cannot read what I write; and yet I must record my thankfulness for the many, many mercies

left me, now that the power of sight is almost gone. To be so dependent as I am is a trial, a deep trial, yet how wonderfully does my dear Lord take away the sting of it, and make me under what seemed so very sad to rejoice more and more in His loving-kindness, His tender mercies, that He is all-sufficient for all things. And can I not trust that, if I become quite blind, still I may be able to rejoice in the brightness of Him, who came to be a light to the world? It alters my life a good deal, so many things that I cannot do ; but in my quiet seclusion I lead a very happy life, and hope I am not quite cut off from being of some little use in the world. Life to me seems so uncertain, that the end may come any day, that I do feel it such a blessing to take and enjoy each day as it comes, only just resting all upon Him for time and eternity."

Two years and a half later she takes up the book of remembrances again, and with a firmer hand, adds, "I have found this book. Its strange blurred pages are records of indistinct sight, but they show how merciful God has been to me in giving me the power of again seeing so much better than was the case for a year or two. It is an unspeakable blessing when at one time I saw

nothing before me but total darkness ; yet it is one of the marvels of God's grace and power how He eases to the mind trials, though they would be unspeakable, and enables us to say, ' Not my will but Thine be done.' "

The following, copied from a letter written about a year and a half before her death, describes one of those happy social evenings frequently spent at Blackwell by various classes of persons, which partook more or less of a religious tone, blended with the pleasures of congenial company in her pretty garden. Sometimes it was a Temperance festival, sometimes a treat for the villagers, many of whom, to her great joy, had become much changed under the good influences she brought to bear on them.

Eighth month 19th, 1882.—"I am enjoying my time here with dear E—— without distraction, and enjoying to see her enjoyment of everybody and everything around her. She had a most successful Bible-woman's treat yesterday. The cloudy sky of the morning broke into an exquisite sunset as we sat in the tent which she had had placed so as to face the west, concluding the treat with what she called 'an informal meeting.' J. B. H—— read Ps. 92, and she spoke so nicely to them. There were about thirty to

thirty-five Christian workers, a good strong body for so comparatively small a district, and she had a dozen or more visitors, chosen for their interest in Christian objects, which included some of the ministers of different congregations. These seemed delighted with the ease of the occasion, and I tried mentally to photograph the scene on my memory. Dear E—— looked so benevolent and happy. A large plant of red begonia on a table behind her, which caught the rays of the declining sun and gleamed out in a sort of glorified sheen around her in contrast with the shade of the rest of the tent, and in front of us the fir trees stood out in sharp, dark outline against what Jean Ingelow calls ‘day’s golden death;’ and there stood dear E——, among her happy guests and helpers, loving and beloved, herself like a sunset, bright at eventide after a somewhat stormy day. I find her particularly at rest, with no one to be anxious about, all strain removed, only afraid ‘she lives in too much luxury,’ when I say how much I enjoy this sitting-room which she has appropriated to my use. You know how fond she is of hymns, so when the women gathered in the tent for tea she said, ‘Wouldn’t they like to sing a little before they begin?’ The after-meeting

too, ended with a hymn, which she said somebody suggested, for they could not do without a hymn; and then she asked me, of all people, to sing at supper-time; so you see her heart was full of song, and I wished I had the gift."

This love of psalms and hymns and spiritual songs was very marked; so He who had been her morning light became more and more her evening song. Though she had no educated ear for tune, she was keenly alive to its soothing influence. A hymn that she especially delighted to have sung or repeated to her, as descriptive of her own feelings, was one that begins:

" My life flows on in endless song,
I hear the music ringing,
It finds an echo in my soul,
How can I keep from singing?"

This hymn and another—"We speak of the realms of the blest"—were read to her a short time before her death by her faithful friend and companion Phyllis Rowe.

The end came with little warning, though a tendency to faintness had alarmed her attendants the day before, when she remarked to her maid, who was likely to leave her service in a few weeks, "I think thou wilt very likely be with me at the end." And so it proved; the faintness returned

on the morning of the 5th of Third month, after a night of reposeful sleep, and in a few minutes she was gently released to her blessed rest in the Lord.

EDWARD BASTIN, 73 14 12 mo. 1883

Stoke Newington,

JANE BATTERSBY, 87 10 11 mo. 1883

Lancaster.

JAMES VASTON BAYNES, 70 30 12 mo. 1883

Reigate.

MARYANNE BEALE, *Cork.* 90 27 2 mo. 1884

CHARLES BEAVINGTON, 88 4 4 mo. 1884

Stourbridge.

The long life of this dear Friend, though comparatively uneventful, was marked from his youth by a steady course of Christian conduct. He was born at Stourbridge in 1795, and when about eighteen years of age was deprived by death of the watchful oversight of a kind and judicious father, being thus left in a position of responsibility, the duties of which he faithfully performed. He was a diligent attender of our meetings, never allowing the cares of business to prevent his presence. Sympathising and thoughtful for others, he largely possessed that charity which "thinketh no evil, suffereth long and is kind, hopeth all things, endureth all things."

The loss of sight during the last four years of his life was borne with Christian resignation. Though confined to his room from the autumn of 1883 till the close, patience and thankfulness were the covering of his spirit; and when any allusion was made to his being near to his heavenly home, he would reply that he was waiting the Master's call, and expressed himself as truly thankful to his Heavenly Father for abounding mercies.

JANE BEEBY, 85 17 6 mo. 1884

Allonby; late of Manchester.

RACHEL BELL, 81 29 4 mo. 1884

Newtown, Beckfoot.

THOMAS BENINGTON, 72 27 11 mo. 1883

Cottingham, Hull.

ANN BENINGTON, 75 11 11 mo. 1883

Cottingham. Wife of Thomas Benington.

MARGARET BENNINGTON, 70 16 5 mo. 1884

Rimswell, Stockton-on-Tees. Wife of William Bennington.

ANN STEPNEY BINNS, 74 3 9 mo. 1884 .

Reigate.

DAVID BINNS, *Halifax.* 84 29 10 mo. 1883

BOWMAN BLOORE, 90 24 3 mo. 1884

Ashford-in-the-Water, Bakewell.

SARAH ANN BOTT, 70 31 3 mo. 1884

Chelmsford.

MARY ANN BOTTOMLEY, 61 13 4 mo. 1884

Matlock Bank. Widow of Joseph Bottomley.

SAMUEL BOWLY, 82 23 3 mo. 1884

Gloucester. A Minister.

“The steps of a good man are ordered by the Lord, and He delighteth in His way” (Psalm xxxvii. 23).

“Precious in the sight of the Lord is the death of His saints” (Psalm cxvi. 15).

To write the life of Samuel Bowly is not an easy task. To those closely connected with an individual by ties of near relationship, there must always be danger of partiality in forming an estimate of character; while to those farther removed there is not the close daily intimacy which alone can give insight into the more private, the more sacred workings of the heart and life. The subject of our sketch was indeed one of the most open and transparent of characters. His nature was simple, trustful, guileless. Whatever else he was, he was open as the day, and, till undeceived, looked for, as the most natural thing in the world, the same openness and sincerity in others. It was not until he found his opinion or his expectations of a person at fault that he withdrew his confidence. Even then his judgment was lenient and kindly, and

he would always try to look favourably even on those who had met his confidence with wrong or deceit. On one occasion when a man whom he had employed committed forgery by altering a cheque he had given him, he only consented to appear against him by persuasion of others and on the ground of public duty, and expressed the opinion that if the poor man were left to him he thought he could do him more good by kindly reasoning than by any punishment. This much we may say, that no one who knew him well, during at all events a large portion of his life, could fail to perceive that Samuel Bowly sought prayerfully to regulate his conduct, according to the teachings of the New Testament, that he strove to follow reverently and humbly in the footsteps of his Lord and Master.

He was born at Cirencester, on the 23rd of Third month, 1802, and died at Gloucester, just eighty-two years later, full alike of years and honour. He was one of the third generation of the same name. His father died at the somewhat early age of fifty-two. His grandfather, surviving his son, lived to the advanced age of nearly ninety-one. Both of them lived at Cirencester all their lives. The *Gloucester Journal* said of the latter, in 1823,—“He was the oldest

housekeeper, if not the oldest inhabitant, of Cirencester. . . . He retired from business about twenty years ago, with the respect and esteem of his contemporaries. He retained his bodily strength almost to the last, and died without a struggle but a very little removed from the spot where he was born ninety years before. And of the wife of the last named, the grandmother of the subject of the present memoir, the same paper said : " On Monday last, at Cirencester (December 10th, 1821), died, aged seventy-four, Hester, wife of Mr. Samuel Bowly, one of the Society of Friends, which she adorned by a remarkably useful life, and it may be said that few, very few, equalled her in the various relations of wife, mother, and friend ; and by the poor she will be long remembered as a kind benefactress."

The family have lived in Cirencester and its neighbourhood for several centuries. They joined the Society of Friends at its commencement, and the land upon which the present meeting-house at Cirencester was built, about 1673, was purchased by Richard Bowly, of his father, for that purpose. Some of the family suffered for their religious principles by imprisonment ; heavy fines were imposed upon them which for conscience'

sake they could not pay, and they were distrained upon to a serious extent in consequence.

He was blessed with a very excellent and loving mother. Sarah Bowly was the daughter of William Crotch, an eminent minister in the Society of Friends, who died about the year 1806 during the prosecution of a religious engagement in the United States. She, like her son, died suddenly, of heart disease, on a Sabbath morning, in the year 1829. Samuel Bowly was wont to speak of her with affection and veneration, acknowledging how much he owed to her wise and loving training, her teaching of the truths of religion, and her example and influence.

He was the youngest but one of the four brothers, comprising the family, the others remaining in the neighbourhood of their old home where they occupied positions of influence during their more or less long lives. The eldest, William Crotch Bowly, was the only one of his brothers who remained a member of the Society of Friends. He died many years ago, but his name and memory are still held in respect and love by those who knew him, for his consistent and high toned bearing towards every one, and for his loving and Christian character.

Until the twenty-fifth or twenty-sixth year

of his age Samuel Bowly continued to live at Cirencester, occasionally helping his invalided father in his business, and entering upon a business of his own, in conjunction with one of his brothers. Before quitting his native town for Gloucester, in which city or neighbourhood he continued to reside during the remainder of his long life, he married Jane Dearman Shipley, daughter of John Shipley, of Shaftesbury. This union was productive of much happiness to our friend. His wife was a most devoted and loving helpmate, notwithstanding that for many years she had to endure much weakness and suffering. The frequent absences from home resulting from S. Bowly's philanthropic and business engagements were a source of much trial to one in her weakly state ; but we believe that she never attempted for her own sake to limit in any degree his opportunities for usefulness, for she fully sympathised in all his self-denying efforts for the good of others. She was a truly Christian and most excellent and lovable woman, and her children have cause to " rise up and call her blessed."

It would be out of place here to enter largely into the home life of Samuel Bowly. It will be easily understood, even by those who did not personally know him, what affection he inspired in the family

circle, and what love and reverence his children and grandchildren cherished towards him. His affection for them, and his deep sense of responsibility on their behalf from their earliest years, were portrayed in his correspondence and conversation ; and we have heard him more than once in solemn tones say, how in losing some of his children, he had questioned within himself as to whether he had done all he might have done, all that lay in his power, in training them for heaven. For he was called upon to part with five beloved children mostly in early life, some of them with startling suddenness, and he and his beloved wife had to drink the cup of sorrow to the dregs. But his faith and resignation to the will of God rose triumphant, and he could trustfully look forward to meeting them again where there would be no parting. One of his children, who survived her mother, a life-long invalid, and the last to leave her father for a home on high, seemed, perhaps from her suffering state, especially dear to him, and no words can express his exquisite tenderness for her, his incessant care, and his longings to relieve the pain and weariness which at times seemed almost too great for her to bear.

The following extracts from letters to this dear daughter show something of her father's feelings towards her :—

“May it be thine, my dear child, to know more of this infinite love of God, through Christ Jesus, so that, resting upon it, thy ‘peace may flow as a river,’ notwithstanding the trials which arise. . . . If deep sympathy and tender love could lessen thy sufferings and privations, they would be mitigated indeed ; but a yet more loving Father pities, though He does not see meet to remove the pain and weakness of His children, and we must endeavour to bear patiently the dispensations of His providence, trusting to the power of His grace to cheer and support us under all our infirmities, till this poor mortal shall put on its glorious immortality. I assure thee of my warmest love, and my earnest wishes for many returns of thy birthday; for if thy life had no other value than the pleasure it gives thy loving father, thy days on earth will not have been spent in vain.” And again :—

“May it be in accordance with the good providence of our God that thy life may be long spared to us, to cheer and comfort thy loving parents in their declining years ; and oh, may it please our Heavenly Father to lessen thy sufferings, or, if not, to grant thee abundantly of His heavenly grace, to enable thee to bear thy infirmities with the same patience and resignation.

which have so long called forth our thankfulness on thy behalf, and our most tender sympathy and solicitude."

He won the respect and love of all his servants, and, as one of them said, he shone more brightly as a Christian in his home than anywhere. Many of them came to look on his loved features after death, and to follow him to his last resting-place.

If we inquire for the true key-note to the religious side of S. Bowly's character we shall find it in the two great principles of love and rejoicing; love and gratitude to his Maker, love to the Saviour of mankind for the redemption of the world; love towards his brethren, to the poor, the afflicted the suffering; and rejoicing in the goodness and love of God to His creatures, in His works, in His gifts, in the beauties of creation, in the enjoyment of life itself. Many a time has he been heard to inculcate the blessedness of the spirit of gladness and happiness. "Rejoice in the Lord alway, and again I say rejoice." This was often the language of his lips, this the spirit in which he habitually lived. This also was the privilege which he loved to invite others to share. His creed was as far as possible removed from that which would teach Christianity by appeals to fear, and by a dread of consequences. He

recognised fully the penalty for transgressors in the punishment of sin, and that for the wilful and impenitent there must be retribution ; but he delighted to win souls, not by a dread of that retribution, not by holding forth the terrors of the law ; but by teaching—to use the words of Prebendary Grier—“the sweet reasonableness of Christ,” the mercy and forgiveness of Him whose yoke is easy and whose burden is light, and who as “the Lamb of God taketh away the sin of the world.”

The first time he spoke as a minister in a meeting for worship, he endeavoured to show that as “without faith it is impossible to please God,” so without faith it is impossible to love Him ; that God does not require the exercise of this faith without giving us evidence on which to rest it in the wonders and adaptations of creation, and that to assist us in the difficulty we must ever feel in comprehending that which is purely spiritual, He sent His Son into the world in the likeness of sinful men ; and to win us into reconciliation with Himself He had appealed to the most powerful principle in the human mind, that of *love*, repeating, “God so loved the world,” “Greater love hath no man than this,” and expressing his belief that “if we did not yield to this blessed influence of His love,

we should never yield from mere fear;" and he invited all so to yield to the impulses of Divine grace as to secure peace and joy on earth, and the blessed hope of a glorious immortality.

He was acknowledged as a Minister of the Gospel by his Monthly Meeting in 1863. In this capacity he faithfully proclaimed the truths of the Christian religion as held by the Society of Friends. He preached not himself, but Christ Jesus the Lord. He told of the blessedness of acceptance in Him; of the need of heartfelt conversion, and of reconciliation with our Father in Heaven. His was no uncertain testimony both to the need and to the blessed efficacy of the Atonement. He solemnly and faithfully warned his hearers of the danger of delay, and of the uncertainty of life. He proclaimed at all times the spirituality of the Gospel dispensation and the emptiness of all mere forms and ritual in approaching the Divine presence. At the same time he would often utter the much-needed caution against a lifeless and soul-benumbing silence in our meetings for worship, a silence which may, without watchfulness, degenerate into the worst of all forms.

Samuel Bowly was no theologian, as he would have been the first to acknowledge. Never-

theless, his short and unadorned addresses, often illustrated by the simple things around us—the wonders of nature, the flowers of the field, the vine, its culture and its branches (the subject of the very last of his ministerial utterances, within five days of his death)—the analogy between outward things and things spiritual. As he dwelt upon these themes, the hearts of his hearers, whether poor and humble or more highly cultivated and intelligent, were sometimes deeply touched. And yet he, too, like many another servant of the Lord, had often to realise that the heavenly treasure was carried in an “earthen vessel,” and at times had to mourn over unfaithfulness, over unconquered assaults by the enemy, over backslidings, over weakness and disloyalty in times of doubt and difficulty. His diary affords many evidences that he did not attain to the joy of a soul at rest in the love of its Saviour, nor to that “peace which passeth all understanding,” without conflict—conflict sometimes very grievous, and so discouraging as to suggest the thought of giving up in despair. Again and again he lamented his want of faithfulness and love to his Lord, the spiritual deadness of his soul, and the disobedience of his carnal nature. There came a time, however, when, through human

instrumentality, mercifully blessed by the great Giver of all mercies, he was led to surrender his will, his inclinations, his very soul, to his Lord and Master, and unreservedly to accept the free gift of salvation through our Lord Jesus Christ. For this his heart was bowed down in thankfulness. Thenceforth he submitted with childlike confidence to the Divine dealings, and cast himself upon the mercy and under the discipline of an ever-wise and compassionate God. In this state of reverent submission and trustfulness we believe he was preserved till the close of life, and was then found with his loins girded about, and his light burning, and he himself as a man that waited for his Lord, so that when the summons came it brought to him neither dismay nor sorrow.

Samuel Bowly's connection with and his labours in the Temperance reformation are so well known, and have been, and probably will again be so fully portrayed, that it is neither necessary nor desirable to dwell largely upon them here. This slight sketch of his life, however, would be imperfect without some allusion to them.


The first pledge which he took was the "moderation pledge." It was taken in the year 1830, and in the book containing it, his signature

is associated with other familiar names, amongst them those of Samuel Bagster, Edward Irving, William Darton, Basil Montague, Dr. Conquest, Lord Teignmouth, President of the Bible Society ; Jonathan, Jeremiah and Richard Barrett ; Dr. John Pye Smith, and many others. The signatories pledged themselves to "abstain entirely from ardent spirits except for medicinal purposes, and although the moderate use of other liquors is not excluded, yet . . . it is understood that excess in these necessarily excludes from membership." It was not then recognised that alcohol possesses the same spirit of mischief in whatever form presented. It was not long, however, before some of these earnest reformers made the discovery that, however disguised or diluted, it was the prolific source of vast evils, and that if they wished to benefit their country in this direction they must discountenance its use in any and every form. Some of the early pioneers fell away when this (to them) extreme course was taken. The Moderation Society soon became a thing of the past, and the total abstinence pledge was adopted. To the credit of the late Richard Barrett, one of the most earnest and loving of men, he was one of the first who saw the matter in its true light. His labours in the cause were

blessed abundantly, and, says the *Welcome*, "the good seed he was privileged to sow is now bearing fruit in every part of our land." Samuel Bowly, writing in 1881, says respecting him :— "I well remember his coming to Gloucester nearly half a century ago as a minister of the Society of Friends. . . . I had the privilege of entertaining him under my roof, and was struck by his truly Christian deportment. He appeared constantly to maintain that watchfulness over his own spirit that gave so much weight to his ministerial communications. . . . I shall never forget how my mind was impressed by the earnest and almost solemn way in which, when we were alone, he laid before me the vast importance he attached to the temperance question. . . . It was his earnest conversation that first seriously impressed me as to the vast interests that were involved in this great national question, the practical working out of which soon led us both to entire abstinence as the only dependable and lasting remedy for the fearful evils of drinking and drunkenness." The *Temperance Record* said of this event, "What town or city in the land is there where the influence of Samuel Bowly's powerful advocacy of this cause has not been heard and felt? Rich and blessed indeed have

been the indirect results of the labours of good Richard Barrett."

The signing of the total abstinence pledge by Samuel Bowly took place in the year 1835, at a large meeting in the Shire Hall, Gloucester. Not long after this he induced the late William Cash, who had also recently taken a similar step, to put himself at the head of the movement in London, and in conjunction with other pioneers to undertake a more definite crusade among the middle class than had till then been attempted. The late William Janson and others also became leaders, and much good was effected. Some years afterwards the late Edward Smith, of Sheffield, became Samuel Bowly's able colleague in travelling through many parts of England and Ireland, to advocate the cause, and from this time to the close of his life, S. B. spent a considerable part of every year in going up and down the country without fee or reward, and very often at his own cost, pleading against the drinking customs of the land and advocating the practice and commending the blessings of total abstinence. There were probably few large towns or districts where his voice was not heard. During the last year of his life he addressed 107 meetings. Those who heard him know what his advocacy was ; its



power, and yet its gentleness and logical persuasiveness ; his denunciation of the agent of all the evil, and yet his kindness and consideration towards the victims as well as to those engaged in the trade ; the pleading way he had with the waverers, and, lastly, the loving Christian reasoning with which he sought to bring home to his hearers their deep responsibility in the matter. His touching appeals would frequently move a meeting to tears, while his striking and venerable appearance and the solemnity of his voice and manner often left impressions not easily set aside or forgotten.

His popularity in his own city during many years past, not less than in other places, was very striking, and no one of whatever position was so warmly welcomed on a Gloucester platform for whatever purpose the meeting might be called. None who were present are likely to forget the extraordinary scene when, on his eightieth birthday, the Corn Exchange was crowded to do him honour, and presentations, addresses of congratulation, and testimonials, from working men, from ladies, from Church of England Temperance Associations, &c., were read and handed to him. None of these touched him more than those of the working classes, to whom he was ever a true bene-

factor, and for whom he delighted to labour. The same evening he received another ovation from thousands of people in the streets, and four generations of the family gazed from the windows of his house on the striking scene.

Samuel Bowly's teetotalism went hand in hand with his Christianity. He was unable to separate them. It would be scarcely correct to call him a strong Prohibitionist. For a time he was on the Board of the United Kingdom Alliance, with his close and life-long friends Joseph Sturge and Robert Charleton ; but he thought it right to withdraw many years ago, not seeing his way to the practical outcome of their policy in the then state of public opinion. His views were subsequently a good deal modified, and he saw that a measure of legislative control was urgently needed, if those who had been rescued from degradation and drunkenness were to be shielded from abounding temptation. But, as he often expressed it, there is no use in legislation, indeed it may be more mischievous than beneficial to legislate, unless and until public opinion is sufficiently advanced to warrant it.

The fiftieth anniversary of negro emancipation was commemorated but a few months ago. On the 1st of Eighth month, 1834, slavery in all

the British colonies was practically to cease. The apprenticeship system was however set up, under which all young children were to be declared free on the last-named date, but the older slaves were to be apprenticed to their former owners for seven years. Such were however the cruelty and the abominations of this system that practical philanthropists saw that it must be brought to an end at once and for ever. It was, therefore, after having been shortened by the force of public opinion, finally got rid of altogether, and the year 1838 witnessed the entire abolition of the transition stage, and universal and complete emancipation was proclaimed. The history of this gigantic struggle has been recorded again and again. Many noble men shared in it, and amongst them Samuel Bowly in the earlier years took a prominent part. Nothing daunted by determined opposition, he faced on platform after platform the advocate and representative of the West Indian planters, pleaded the cause of the negro, protested against the iniquity of bartering away those human beings for whom the Saviour died and separating for life members of the same family, and appealed to the highest motives in the human breast to attain his end. He provided himself with blue-books, with statistics, with facts, which brought

home to his hearers the iniquities which were perpetrated, and not until he saw the labours of his friends and himself in a fair way of gaining their end did he lay down his weapons. It has often been told how he held his own, and carried with him immense public meetings at Gloucester and Cheltenham, on one occasion speaking for four consecutive hours, defeating at all points, by solid argument and by facts, the pro-slavery advocate. In recognition of his abundant anti-slavery efforts, some of the ladies of Gloucester, as others did exactly half a century later for his labours in the temperance cause, presented him with a testimonial, the earlier one being a silver salver engraved with a kindly inscription. It has ever since been greatly prized by himself and his family, less for its own value, though that is considerable, than for the loving and kindly feeling which prompted the gift, and the ever-memorable epoch it celebrates.

At the annual meeting of the Peace Society in Finsbury Chapel, London, at the time of the Yearly Meeting, the well-known form and voice of Samuel Bowly have been for many years familiar. And not only there but elsewhere he did not shrink from lifting up his voice against the war spirit, and the whole military system.

Without denying that there may be Christian men in the army, and without condemning the motives or the sincerity of those who took an opposite view to his own, he taught and he preached the absolute incompatibility of war with the precepts of the Gospel. How can the disciples of Him who laid down His life for the world take up arms to resist the aggressor, to resent an injury, to avenge an insult? He who came to bring "Peace on earth and goodwill to men," who taught the world in the Sermon on the Mount what principles should guide the conduct of His followers, cannot have designed that His disciples should learn the trade of war, or should resist evil with violence. With no uncertain sound did he uphold the doctrine that Christians must be *Christ's followers*, and that, whatever the consequences, they must, if they love Him, keep His commandments.

Akin to this doctrine of the inviolability of human life, the views that Samuel Bowly held on the question of capital punishment were very decided. He upheld in this respect also the recognised testimony of the Society of Friends to the unlawfulness in the sight of God of taking away that life which He alone can bestow, of presuming to limit the mercy of Him who may

design a period for repentance, and of cutting off the opportunities from the criminal which an ever-merciful Providence may see fit to grant. These views he did not hesitate to advocate on every suitable occasion, in public and private. So early as the year 1830, he addressed a letter to the *Gloucester Journal*, in which, taking advantage of a lately occurring execution in Gloucester, he pleaded kindly but earnestly for the abolition of so barbarous and unchristian a punishment. He there used the argument so often since then heard from his lips, "Whatever is morally wrong, can never be politically right."

The same principle actuated him, and stirred his moral consciousness to its very depths, ever since he clearly saw the bearings of the law, which, passed comparatively recently, has the effect of legalising, instead of preventing vice. His whole soul revolted against the system, which too often punishes the poor victim of man's oppression, and against the tyranny that would subject to degradation and wrong one party and one class, and would leave the other free.

Samuel Bowly was sincerely and closely attached to the principles of the Society of Friends. The spirituality of the dispensation

which Christ came to establish on earth ; the need for prayer to and communion with Him who, as a Spirit, must be worshipped in spirit and in truth ; the direct responsibility of each one to his Maker, and not to any fallible fellow-creature, however gifted or highly placed ; the freedom of the Gospel message ; the non-necessity of sacramental ordinances ; these, with other of the distinguishing views of Friends, were, in his estimation, important and essential parts of Christian truth.

After some years of widowhood, during which he was called upon suddenly to resign the dearly-loved daughter, who had for years been a suffering invalid, and when left with only one of his children residing with him, Samuel Bowly was united in marriage with Louisa Cotterell, the widow of Jacob Henry Cotterell, of Bath. This union, which lasted till the time of his death, was a source of much comfort and happiness to him. It was no mere marriage of convenience, but was one of affection, and one for which both could feel deeply thankful. Louisa Bowly, though by no means in strong health, yet being several years younger than her husband, was happy in being able to exercise a watchful and loving care over him, both at home and when she accompanied

him in some of his many journeys. Whatever could be done for his comfort and well-being his family felt sure would be done, and in resigning their much-loved father to her care, they were assured that they were giving him into loving and faithful hands.

Both wife and children were, however, now to be called upon to part with the beloved husband and father. In the peaceful hours of a Sabbath morning, his eighty-second birthday, with some of his children gathered round him to keep the anniversary, the messenger of death suddenly came. But a short time of consciousness remained. No sign of dread or impatience escaped him. "I am sorry to give you all so much trouble," were some of the very few words which he spoke. We can well believe his heart was fixed and his hope steadfast in the prospect of soon meeting his Lord. Hours of almost total unconsciousness supervened, laboured breathing and death-like pallor followed, and at about a quarter-past nine at night the spirit took its flight and returned "unto God who gave it."

"As for me I will behold Thy face in righteousness. I shall be satisfied when I awake with Thy likeness."

The funeral was a remarkable one.

“ A weeping city moved along,
And preachers' voice and poets' song,
And orators' mellifluous tongue
The lamentation spread.”

These appropriate words of the late Thomas Pumphrey respecting the funeral of Joseph John Gurney may be used in reference to that of Samuel Bowly. It was a demonstration such as Gloucester had never before seen, as the remains of its beloved citizen were taken first to the Shire Hall and then to the cemetery with every mark of sorrow and respect. The cathedral bell was not the only one in Gloucester that tolled during the mournful ceremony. Flags were at half mast, places of business were mostly closed as the *cortege*, swelled to nearly a mile in length by the Mayor and Corporation, by deputations and by sympathising and sorrowing and loving friends from far and near, slowly made its way through the streets. Two peculiarly solemn opportunities occurred, one at the Shire Hall, the other at the grave-side. Arthur Pease, Joseph Storrs Fry, John Taylor, Frederick Sessions, and others faithfully preached the Gospel, and uttered words of counsel, of warning, of encouragement, of love for the departed, and of sympathy for the sorrowing family, whilst some of the lessons of the

life now ended were faithfully set forth to the assembled multitudes, and solemn prayer found its fitting place.

Thus were the mortal remains of Samuel Bowly laid to rest, but his memory abides and he yet lives in the affections of those whom he has left behind. What better can they do than seek as he sought to follow the Master, whom to know truly is to love truly and to serve faithfully.

“ Now the labourer’s task is o’er,
Now the battle day is past,
Now upon the farther shore
Lands the voyager at last.
Father! in Thy gracious keeping
Leave we now Thy servant sleeping.”

From among many expressions of esteem and appreciation of S. Bowly’s Christian character we select the following :—

“ Who could be more sociable than Samuel Bowly, or who ever breathed more the sweet reasonableness of Christ ! ”—PREBENDARY GRIER.

“ His hoary head was a crown of glory because it was found in the way of righteousness.”—ARCHDEACON BARDSLEY.

“ Oh that there were more Samuel Bowlys in the world ! the very man’s Christianity of expression and appearance were more than enough

to make converts to every good cause without his speaking or uttering a single word."—CLARKE ASPINALL.

"I do not know that I have ever listened to anyone who spoke so plainly, so sweetly, so tolerantly, or so very eloquently (because it was from the heart) with no uplifting of voice, and with not much gesture or speciality of manner; but, as Homer said of Ulysses, 'his words fell upon ears like snow falls upon the ground.' There was a gentle flow of soft eloquence which did not cease to affect the heart long after the voice had ceased to reach the ear. Such a man we could not but think of with regret for our loss, and with an admiration that would never be worn out as long as we retained any memories at all, for to forget him was quite impossible."—THE BISHOP OF EXETER.

SARAH BOWRON, 81 29 8 mo. 1884

Darlington. An Elder.

MARY BOX, *Highflatts.* 77 28 11 mo. 1883

Widow of William Box.

MARY BRADLEY, 84 11 7 mo. 1884

Bearpark, Wensleydale. Widow of Timothy Bradley, late of Rochester, New York.

ANN BROOK, 68 9 8 mo. 1884

Bradford. Widow of Uriah Brook.

ROBERT BROOK, <i>Halifax.</i>	88	13	12 mo.	1883
ANN BROOKS, <i>Grays, Essex.</i> Wife of Edmund Brooks.	85	8	1 mo.	1884
GEORGE BROWN, <i>Newcastle-on-Tyne.</i>	91	20	4 mo.	1884
MARY JANE BROWN, <i>Wribbenhall, Bewdley.</i> Wife of Cornelius Brown.	37	25	1 mo.	1884
MARY BROWN, <i>Seacroft Road, York.</i>	81	28	12 mo.	1883
EVELYN BRERETON BURLEY, <i>Theberton, Suffolk.</i>	11	2	7 mo.	1884
Daughter of William and Martha Le Gay Burley.				
JOSEPH BURTT, <i>Fulbeck, Broughton.</i>	91	2	4 mo.	1884
MARY LOUISA BURTT, <i>Gainford, Darlington.</i> Daughter of Frederick Burtt.	28	29	11 mo.	1883
WILLIAM BURTT, <i>Mount Parade, York.</i>	92	30	10 mo.	1883
MARY ANN BUSH, <i>Wymondham.</i> Wife of Jonathan Bush.	63	11	6 mo.	1884
HANNAH BUTTERFIELD, <i>Keighley.</i>	63	6	2 mo.	1884
ANN CARTWRIGHT, <i>Airton, near Settle.</i> Widow of George Cartwright.	79	29	3 mo.	1884

Ann Cartwright survived her husband about two years. She deeply felt her loss, but was enabled to bow to the Divine will, believing that her dear one was for ever at rest. They were lovely and pleasant in their lives, and in death not long divided. A. C. was taken ill on the 4th of Sixth month last, but after a few weeks of careful nursing she recovered so far as to be able to attend meetings, a privilege which she much enjoyed. Her family fondly hoped that she might be spared to them a little longer, but He who seeth the end from the beginning saw meet to disappoint these hopes, and to lay our dear Friend once more upon a sick bed, from which she was not again to rise.

She lingered for about ten days without much apparent suffering, frequently unconscious of the loved watchers around her bed.

A. C. was a most loving and devoted wife and mother, and a kind neighbour. She peacefully breathed her last on Third-day afternoon, the 23rd of Ninth month, and it is thankfully believed that her redeemed spirit was permitted re-union with the dear ones gone before in that land where "the inhabitant shall not say I am sick, and the people that dwell therein are forgiven their iniquity."

"Home at last, thy labour done;
Safe and blest, the victory won,
Jordan passed, from pain set free,
Angels now have welcomed thee."

JOHN CHAPMAN,	84	16	2 mo.	1884
<i>York, late of Ulverstone.</i>				
ISAAC CHEETHAM,	60	4	10 mo.	1883
<i>Bolton.</i>				
ISABELLA CLIBBORN,	70	22	12 mo.	1883
<i>Moate. Widow of Thomas Clibborn.</i>				
MARGARET WIGHAM CLEMISSE,				
<i>Lorton, near Cockermouth.</i>	10	5	9 mo.	1884
<i>Daughter of Thomas and Mary Jane Clemisse.</i>				
MARY STURGE COLE,	48	7	1 mo.	1884
<i>Birkenhead.</i>				
ELIZABETH COLEBY,	77	8	8 mo.	1883
<i>Coombe Down, Bath. Widow of John Coleby.</i>				
HENRY COLEBY,	44	21	2 mo.	1884
<i>Westbury-on-Trym, Bristol.</i>				
ESTHER CONING,	75	16	8 mo.	1884
<i>Stockton-on-Tees. Widow of Joseph Coning.</i>				
SARAH DALE,	75	12	8 mo.	1884
<i>Huddersfield. An Elder.</i>				
CHARLES EDWARD DARBY,				
<i>Wrexham.</i>	62	28	5 mo.	1884
MARTHA DARBYSHIRE,	56	25	4 mo.	1884
<i>Stretton, near Warrington.</i>				

ANNE DAVIES, <i>Bessbrook.</i>	70	23	2 mo.	1884
Wife of Peter Davies.				
SAMUEL DAVIS,	74	1	7 mo.	1884
<i>Killabeg, Enniscorthy.</i>				An Elder.
EMILY DAWES,	77	19	10 mo.	1883
<i>Stoke Newington.</i>				
FREDERICK DAWES,	77	28	4 mo.	1884
<i>Commercial Road, London.</i>				
WILLIAM DAWES,	81	12	8 mo.	1883
<i>Portishead.</i>				
SAMUEL SHILLINGTON DAWSON,				
<i>Belfast.</i>	2	7	8 mo.	1883
Son of James and Mary Dawson.				
ADA MARY DELL,	30	16	5 mo.	1884
<i>Stoke Newington.</i>				Daughter of Joseph and
Ellen A. Dell.				
RACHEL DIX, <i>Croydon.</i>	83	8	1 mo.	1884
SARAH ANN DIXON,	39	18	3 mo.	1884
<i>Great Ayton.</i>				Daughter of George Dixon.
PHOEBE DOBSON,	64	3	4 mo.	1884
<i>Alston.</i>				Widow of Thomas Dobson.
DANIEL DONCASTER,	77	16	8 mo.	1884
<i>Sheffield.</i>				An Elder.

Daniel Doncaster was the son of Daniel and Jane Doncaster, and was born in Sheffield in 1807. His ancestors for some generations had been Friends, and his mother was a minister in the

Society. He was the youngest of a family of nine. As an infant he was very puny and was named by an aunt "little small hopes;" but he remarks in some reminiscences of his early days: "I was fairly well as a child, and certainly not behind my fellows in mischief and naughtiness."

During boyhood, he and his brother David were the happy instruments in saving another boy from drowning. Two volumes presented by the family of the rescued boy remain as a valued memento of this event. After living for some years a pupil at William Singleton's school at Sheffield, he was sent for one year to Joseph Tatham at Leeds, of whom he always spoke, in common with so many of his fellow-pupils, in terms almost of reverence.

It was during his school-days, when he was twelve years old, that he lost his father. On leaving school he was apprenticed to John Sanderson, a woollen draper in York, where he remained till 1828. After his release from apprenticeship, he joined his eldest brother for a short time, in carrying on his late father's business of file manufacturer at Sheffield, and this partnership continued till 1832 when he began a small steel trade on his own account. This, to use his own words, "was the origin of a business which in-

creased very gradually through a course of years, by the Divine blessing supplying the needs and comforts of a large family." He finally retired from business in 1872.

In 1832 he married Maria Mallinson, of Sheffield. Five years after his marriage he lost his mother, Jane Doncaster, who died at the age of seventy-two, after seventeen years of widowhood. She had been a true mother to him ; he writes of her,—“ My beloved mother’s kindness, love, and tenderness to me from infancy to the end of her life, it would be impossible to attempt to describe. It was not of a showy demonstrative stamp, but flowed in deeper channels ; in fact only the knowledge of a mother’s love can fathom it.”

It is not our purpose to attempt anything like a life history of our friend, but rather, having thus briefly sketched his course to manhood, to indicate a few points in his character which stand out markedly in our remembrance.

He was warmly attached to the religious Society to which he belonged, attending its meetings with great diligence and taking his share in the management of its affairs. He very rarely took vocal part in its meetings for worship, and when he did so it was in few words, with great feeling, and with marked diffidence. He watched

with interest all the changes that have taken place in the Society. When not able fully to unite with what was done, he was most desirous not to discourage others whose mode of action was not just what he would have chosen.

He was ready to the extent of his ability and often beyond his physical strength to help forward all efforts which in his view were calculated to benefit his fellow-men socially, religiously or politically. He and his wife were among the early adherents to the principle of total abstinence from intoxicants, bringing up in this practice a family of ten children, all of whom, but one who died at the age of forty-three, are now living. For more than forty years he warmly advocated this self-denial for the sake of others.

The deaf and dumb of his native town rather specially drew out his sympathies. For many years he took the most active part in a society which he had been largely instrumental in forming for the help of the deaf, and every Christmas time it was his pleasure to gather them all together, providing liberally for their instruction and enjoyment.

He was eminently a truthful and truth-loving man, of sterling integrity and uprightness. Few men, we believe, have exercised themselves

more earnestly "to have always a conscience void of offence toward God and toward men." He had naturally a quick temper and sometimes he spoke more sharply than his judgment afterwards approved ; but in such cases he could not be comfortable until he had expressed regret for anything that he felt might have grieved another. His judgment was clear and his advice sound, so that in cases of difficulty he was often consulted ; and he freely responded to such calls on his time and thoughts.

The death in 1880 of his dear wife, who for almost half a century had been the light and joy of his home, was the heaviest sorrow of his life. She was taken from him after a very short illness, at a time when, as an invalid, he seemed in peculiar need of her loving ministrations ; but he bore the stroke with meek submission, dwelling thankfully on the blessings which remained to him.

His health had never been strong. For fifty years he was subject to frequent attacks of asthma, and during the last few years of his life increasing infirmities confined him almost entirely to the house. His quiet patience through these years of weakness and suffering impressed all around him ; as did also his entire unselfishness and the touching gratitude with which he received the most

trivial acts of loving care for his comfort. His children and grandchildren will ever remember the kind sympathy with which he entered into everything that concerned them, inquiring from time to time as they visited him, into little details which none but a parent would have thought of. Nor will they readily forget the wise loving counsel which he gave, and the frequent injunction not too hastily to enter upon any important step.

In his forced retirement he continued to take much interest in passing events, both local and general, as well as in all that concerned his friends, and it was a great comfort to his family that, with slowly failing strength, his mind remained bright to the last, and he often made loving inquiries after his friends, and greatly enjoyed their visits.

To the aged retrospection is natural, and it was a marked feature of Daniel Doncaster's last years. The friends and scenes of his early life seemed ever mentally present to him, as well as the favourite authors of long ago. Among these the poet Cowper was conspicuous, and it was interesting to find how clearly and copiously his lines rested in his memory.

He was naturally reticent about his own feelings, and always very diffident as to his

attainments. When feeling physically very weak with long and wearying illness he would sometimes deplore his "want of faith." But during the latter months of his life it was most comforting to see how patiently and trustfully he was able to rest in his Saviour's love and to rejoice in it, in the midst of suffering. He was very free from anything like "respect of persons," and equally honoured such as feared the Lord, whether small or great. About ten days before his death, when told of a note of kind sympathy from one of the classes in the First-day school and of their prayers for him, he said it was sweet to think that the prayers of the poor were going up for him, and quoted Heber's hymn :—

"Vainly we offer each ample oblation,
Vainly with gifts would His favour secure;
Richer by far is the heart's adoration;
Dearer to God are the prayers of the poor."

With him that practical side of Christianity which is described by the Apostle John in the words, "He that doeth righteousness is righteous," seemed always to be uppermost. And yet he placed no dependence upon works. "I am sure," he said about a fortnight before his death, "that nothing belongs to me, all is mercy and grace, not a scrap of my own." When shortly afterwards

one of his daughters remarked to him how beautiful she felt it to see him so entirely peaceful and never impatient, he replied, "If it is so, it is nothing, nothing of my own, but *all* through the love and mercy of my Saviour."

During his last illness he needed very constant attention, and for this he was most grateful, remarking once, "Not one in a thousand has the alleviation to suffering that I have had, I have very much to be thankful for." And at another time, "What must it be for those poor creatures who are left all to themselves at a time like this !"

He had interviews separately with each of the servants, bidding them farewell, and speaking to them of the need of giving up our hearts to the Lord Jesus, the Way, the Truth and the Life. "Though the path sometimes be rugged," he said, "it leads to peace in the end."

On the 3rd of Eighth month thanks being offered for forgiveness known in the past, and prayer for his help to the end, he repeated the lines :

"He who has helped us hitherto,
Will help us all our journey through,"

and added, "May we all desire to praise and bless the name of our Lord Jesus Christ, who in His

wonderful marvellous love will save all who come to Him, who gave Himself a ransom for all."

When on the 14th a distressing attack came on he asked whether it was the beginning of the end? When told that the nurse thought it an unfavourable symptom, he exclaimed, "Oh! then rejoice; don't do anything to keep me." The next day he appeared to become gradually unconscious, and on the evening of the 16th, most peacefully and without a struggle passed away, leaving behind him that richest of all legacies, the example of a faithful life.

JAMES DICKINSON DOUGLAS,

53, *Dame Street, Dublin.* 67 27 12 mo. 1883

JANE DOWDING, 78 4 2 mo. 1883

Chippenham, near Melksham.

JONATHAN DUNNING. 65 22 5 mo. 1883

Eaglescliff, near Stockton-on-Tees.

ANN DURRAN, *Charlbury.* 73 14 10 mo. 1883

Widow of Ephraim Durran.

MARY ECROYD, 84 20 12 mo. 1883

Brierfield, near Burnley.

ARTHUR HENRY EDDINGTON,

Kendal. 33 14 2 mo. 1884

MARY EDMONDSON, 77 13 12 mo. 1883

Lancaster.

EMMA ELGAR, *Barnsley.* 61 7 4 mo. 1884

THEANA EVERETT,	58	16	2 mo.	1884
<i>Nottingham.</i>				
MARGARET FAIRBROTHER,				
<i>Farnagh, Moate.</i>	46	24	9 mo.	1884
Wife of Adam C. Fairbrother.				
CATHERINE FARDON,	73	3	5 mo.	1884
<i>Brighton.</i> Widow of Thomas Fardon of Maidstone.				
GEORGE WALPOLE FAYLE,				
<i>Dublin.</i>	42	4	4 mo.	1884
SARAH FEARON, <i>Ulverstone.</i>	81	4	7 mo.	1884
CHARLES FENNELL,	18	19	9 mo.	1882
<i>Bray.</i> Son of the late Robert Fennell.				
THOMAS FENWICK,	42	10	9 mo.	1884
<i>Bradford.</i>				
MARGARET FISHER,	71	3	2 mo.	1884
<i>Rathmines, Dublin.</i>				
HENRY ALLASON FLETCHER,				
<i>Croft Hill, Whitehaven.</i>	49	6	7 mo.	1884
MARY FLINTOFF,	71	2	12 mo.	1883
<i>Penley's Grove, York.</i> Widow of John Flintoff.				
FRANCES ANN FOLLETT,	14	17	1 mo.	1884
<i>Cardiff.</i> Daughter of the late Thomas and of Elizabeth Follett.				
JOHN ERNEST FOWLER,	21	21	4 mo.	1884
<i>Wanstead.</i> Son of the late John and Elizabeth Lucy Fowler. Died at Algiers.				

SUSANNAH FOWLER,	62	22	11 mo.	1883
<i>Darlington.</i> Wife of Henry Fowler.				
MARGARET FOX,	41	13	11 mo.	1883
<i>Great Ayton.</i> Daughter of the late David and Rebecca Fox.				
FRANCIS JOHN FREELOVE,				
<i>Stanstead.</i>	57	25	10 mo.	1883
FANNY GERTRUDE FREEMAN,				
<i>Sunderland.</i>	40	20	9 mo.	1884
THOMAS BLAND FRETWELL,				
<i>Southwark.</i>	64	16	1 mo.	1884
ELIZABETH FROST,	73	4	3 mo.	1884
<i>Woodbridge.</i> Wife of William Frost.				
HENRY FRY,	27	4	10 mo.	1883
<i>Barnsbury, London.</i>				
MARGARET GAMBLE,	85	15	5 mo.	1884
<i>Tramore, Waterford.</i> Widow of Thomas Gamble.				
ELIZA GILMOUR,	78	1	3 mo.	1884
<i>Moy, Co. Tyrone.</i>				
MAURICE GOCHER,	24	7	10 mo.	1883
<i>Reigate.</i> Died in Texas. Son of J. and M. Gocher.				
RUTH GOTT, <i>Leeds.</i>	30	26	3 mo.	1884
Wife of James Gott.				
JANE GREEN, <i>Belfast.</i>	85	14	3 mo.	1884
An Elder. Widow of Ralph Green.				

JOHN WILLIAM GRIMSHAW,				
<i>Sunderland.</i>	46	14	7 mo.	1884
WILLIAM GRIMSHAW,	86	7	12 mo.	1883
<i>North Shields.</i>				
JOSHUA GRUBB, <i>Clonmel.</i>	77	4	5 mo.	1884
WILLIAM GUNDRY,	73	25	8 mo.	1884
<i>Leeds.</i> A Minister.				
JOHN GUY, <i>Sedbergh.</i>	70	14	10 mo.	1883
FANNY HACK, <i>Brighton.</i>	54	13	11 mo.	1883
A Minister. Daughter of Daniel P. and the late Eliza Hack.				
ALICE SOPHIA HAGEN,	26	27	11 mo.	1883
<i>Ealing.</i> Daughter of Edward Hagen.				
MARY ANN HAGEN,	65	30	6 mo.	1883
<i>Weston-super-Mare.</i> Wife of Tyson Hagen.				
JOHN HAIGH, <i>Highflatts.</i>	86	10	2 mo.	1884
WILLIAM FREDERICK HALFORD,				
<i>Stoke Newington.</i>	81	23	10 mo.	1884
JOHN HARRIS, <i>Falmouth.</i>	63	7	1 mo.	1884

The life of this pious, self-educated man was so remarkable that a few details can scarcely fail to be interesting. His perseverance under very adverse circumstances furnishes a striking example of what may be accomplished by the man who unites diligence with uprightness and godly fear, and who walks conscientiously in the path of daily duty.

Born near Camborne, in Cornwall, and the son of a working miner, he began his own labours at the mine at the early age of ten years. First at the surface, and afterwards for twenty years underground, he toiled on, never complaining, for he felt that his Heavenly Father, who had placed him in this position, knew what was best for him. The work was very severe, often 200 fathoms or more underground, reached by the weary and dangerous descent, and the far more wearisome ascent, of sixty or seventy ladders. He had many extraordinary escapes from injury or death, which are vividly described in his autobiography; we give one instance in his own words:—

“A wonderful interposition of Divine Providence may be traced in the following record. Our party consisted of five men working in a ‘sink.’ Two of them were my younger brothers. Over our heads the ground was expended, and there was a huge cavern higher and farther than the light of the candle would reveal. Here hung huge rocks as if by hairs, and we knew it not. We were all teachers in a Sunday school, and on the tea and cake anniversary remained out of our working to attend the festival. Some men who laboured near us, at the time when we were in the green fields

singing hymns and thanking God, heard a fearful crash in our working, and on hastening to see what it was, found the place quite full of flinty rocks. They had suddenly fallen from above, exactly in the place where we should have been, and would have crushed us to powder, were it not for the Sunday school treat."

As might be expected from the early age at which the poor boy was compelled to begin his hard daily toil, his school education had been of a very homely and limited character; and it seems strange that song and sweet imagery should have had their birth amidst such dismal surroundings. But nothing could damp his love of poetry and of the beauties of nature. Funds were lacking for books, and even for paper on which to write his rhymes; he availed himself of every scrap within his reach; and ink manufactured from blackberry juice often served his purpose. For more than twenty years he carried a piece of slate in his waistcoat pocket, together with a sharp pointed nail to scratch down his verses as they were composed during his three miles' walk to and from the mine. Before he was released from his hard underground toil, his first volume of poetry was published, and afterwards volume after volume appeared at varying intervals, till the

seventeenth and last, which he had prepared for publication before his decease, was issued after his loving spirit had entered its heavenly rest. His poetry is marked by tenderness and gentleness ; the sweet touches of nature that pervade it, and its high moral and religious tone commend it to every lover of simple unaffected verse.

“ His study was the shadow of a rock,
O’erhanging the meek moss and lowly thyme,
Or flowery hawthorn, where the fleecy flock
Cropped the green herbage in the day’s full
prime ;
And here he drank from rippling rills of rhyme,
Which lulled his spirit into blissful rest,
Till o’er the tree tops rose the curfew’s chime,
And the last wood-dove sought her sheltered nest,
And twilight lingered long in dalliance with the
West.”

From “Monro.”

In the year 1854 he became a Scripture reader at Falmouth, and from that period he was a regular attender of our meetings for worship ; in 1879 he was received into membership. He had previously been a member of the Wesleyan Church, and was so highly esteemed that he was employed as a local preacher amongst them. His heart was early given to his Saviour, and he was qualified by Divine grace for his new sphere of

labour. The simplicity, quiet gentleness, and cheerfulness of his disposition recommended the Gospel which he preached, and gave him access to many a house whose doors would have been closed against a noisy, self-asserting ministry. With rare exceptions his visits were warmly welcomed by the poor, the erring, and the fallen. His own words will show where his faith and trust were fixed, and what it was that gave John Harris such acceptance with the suffering and tempted.

“In all my conflicts here below,
In all my times of pain and woe,
By His dear hands may I be led,
Who had not where to lay His head ;
And feel from rising sun to sun,
Whate’er my state, ‘Thy will be done.’ ”

In 1873 he commenced a series of illustrated tracts under the heading of “Peace Pages for the People.” Twenty-four of these were printed setting forth the horrors and unchristian character of war, and advocating Arbitration in its stead. They have been distributed by thousands, especially amongst the young ; and several of them have been reprinted in America. He also wrote a great number of tracts for the Religious Tract Society, and the Leominster Tract Associa-

tion. Thus in many ways he was a bright example of diligence in using the talents which his Heavenly Father had bestowed upon him.

In 1878 John Harris had an attack of paralysis, which laid him low for many months. He gradually rallied, so far as to be able to resume his missionary work to a considerable extent, though he never fully regained his former strength. Towards the close of 1883, whilst visiting, as usual, the poor inmates of some almshouses, he accidentally fell, and was much hurt and shaken. Though this fall was not the immediate cause of his death, no doubt it hastened the end. He was soon afterwards attacked with spasmodic asthma, and died rather suddenly on the 7th of First month, 1884.

He was soothed by many loving messages, that daily reached him from the poor in various parts of the town, and which testified to the warm place which he held in their affections. On the 5th of First month several of his friends called to see him, to whom he expressed his simple faith and lowly estimate of himself in the words—

“I’m a poor sinner, and nothing at all;
But Jesus Christ is my All in All.”

To his wife he remarked, when nearly overcome by one of the dreaded attacks of his disease, "Though He slay me, yet will I trust in Him." His final utterance was an almost inaudible, "Lord ! Lord !" and so the patient sufferer entered into his rest.

REBECCA HARVEY, *Cork.* 47 1 6 mo. 1884

Daughter of Joseph and Hannah Harvey.

EDWARD HAYLLAR, 42 6 4 mo. 1884

Sheffield.

ELIZABETH HEMMINGS, 59 16 1 mo. 1884

Brighton. Wife of Joseph Hemmings.

JOHN HILL, *Bristol.* 78 21 12 mo. 1883

SAMUEL HILL, 74 23 10 mo. 1883

Moyallon.

ISABELLA HILLS, 80 12 12 mo. 1883

Sunderland. Widow of John Hills.

JAMES HILLS, 78 30 4 mo. 1884

Sunderland.

LUCY HILLS, *Sheffield.* 74 23 3 mo. 1884

Widow of Henry Hills.

JOHN GREEN HINE, 66 22 3 mo. 1884

Tottenham. A Minister.

GEORGE HITCHINGS, 57 26 4 mo. 1884

Evesham.

HANNAH HOBBS, 87 25 7 mo. 1884

Peckham Rye. Widow of Henry Hobbs.

THOMAS HOBHOUSE,	67	21	11 mo.	1883
<i>Chesterfield.</i>				
SARAH HOCKING,	88	25	12 mo.	1883
<i>Falmouth.</i> Widow of Richard J. Hocking.				
MARGARET HORNIMAN,	60	12	11 mo.	1883
<i>Bletchingley, Surrey.</i> Wife of Henry Horniman.				
HANNAH HORSNAILL,	84	18	9 mo.	1884
<i>Dover.</i> An Elder.				
ELIZABETH HOWITT,	84	9	1 mo.	1884
<i>Farnsfield, near Mansfield.</i> Widow of Emmanuel Howitt.				
ANNA PAULINA HOYLAND,				
<i>Birmingham.</i>	21	4	10 mo.	1884
Daughter of William W. and Anna M. Hoyland.				
GEORGE HUDSON,	44	21	4 mo.	1884
<i>Lothersdale.</i>				
HENRY HUNT, <i>Bristol.</i>	49	8	10 mo.	1883
LOUISA HUNT, <i>Bristol.</i>	43	19	11 mo.	1883
Wife of Theodore Hunt.				
LOUISA BOWMAN HURNARD,				
<i>Lexden, Colchester.</i>	50	20	4 mo.	1884
Widow of James Hurnard.				
CHARLES L'ANSON,	75	5	9 mo.	1884
<i>Darlington.</i> An Elder.				
ELIZA ANN IMPEY,	32	6	1 mo.	1884
<i>Birmingham.</i> Wife of Robert L. Impey.				

CHARLES JACKSON,	69	7	3 mo.	1884
<i>Goodramgate, York.</i>				
JAMES JACKSON,	80	21	1 mo.	1884
<i>Stoke Newington.</i>				
LUCY JACKSON,	53	5	5 mo.	1884
<i>Calder House, Garstang.</i> Wife of Joseph Jackson.				
MARY JACKSON,	63	29	6 mo.	1884
<i>Calder Bridge, Garstang.</i>				
ELIZABETH HANNAH JACOB,				
<i>Waterford.</i>	4	13	2 mo.	1884
Daughter of Louis and Henrietta Jacob.				
JOHN JAGGER, <i>Gildersome.</i>	58	14	12 mo.	1883
EDWARD JOHNS, JUN.,	20	11	8 mo.	1884
<i>Biscovalack, St. Austell.</i> Son of Edward B. and Susan Johns.				
VIOLETTA ELIZABETH JOWLE,				
	27	16	3 mo.	1884
<i>Chapel-en-le-Frith, Cheshire.</i> Wife of Joel Jowle.				
THOMAS KENNEDY,	34	14	11 mo.	1883
<i>Norton's Summit, near Adelaide, South Australia.</i>				
A Minister. Formerly a teacher at Bootham, York.				
ELIZA KENT, <i>Stafford.</i>	65	4	6 mo.	1883
GAWEN BALL KENWAY,	81	22	2 mo.	1884
<i>Birmingham.</i>				

So full of joy and peace were the closing days of G. B. Kenway's long life that it is thought it will be an encouragement to some, specially those far advanced in years, to hear how he was enabled to realise the actual presence of the Lord Jesus leading him tenderly along, and enabling him to triumph over the temptations of the enemy, and to fearlessly enter the dark valley, leaning on the arm of his Beloved.

It is not proposed to give details of his early days ; suffice it to say, the end was a fitting termination to a long and beautiful life, marked by strict integrity and uprightness in business pursuits, and kindness in the performance of social duties. His presence was like sunshine in his home. A few weeks before his death a slight attack of paralysis alarmed his family, but from this he appeared to rally, and hopes were entertained of his recovery.

He much desired a change to Malvern, and arrangements were made for the journey ; but on the morning of the day fixed for it, an alteration for the worse was evident, and he consented to give it up. From this time his state varied a good deal ; sometimes he was bright and apparently mending, at others prostrate from the weak action of the heart ; but it was evident that on the whole

he was losing ground. He continued to get down stairs until within a week of his death. Up to this time there had not been much expression as to his spiritual state, but he had several times remarked, "All my righteousnesses are as filthy rags." "I have nothing to trust to but the mercy of God in Christ Jesus." And to his wife he said, "It would be pleasant to be together for a while longer, but I am quite satisfied either to go or stay."

In a moment of depression, when expressing regret at what he thought the uselessness of his life, his sister-in-law told him of one instance, in which she knew distinct blessing had resulted from his simple earnest prayer at family reading, when a young visitor had been so impressed that she had then and there consecrated her life to God. He said that "no one knew what the performance of this daily duty had cost him;" that "he had often done it in weakness and without much faith, but that he believed a blessing had followed both to himself and to his household and that God knew the sincerity of his heart." The First-day before his death was one of great physical suffering; and though he expressed no doubt as to his acceptance, he longed to realise it more fully, and again and again said,—“More light”—

“ more light ! ” That night, about ten o'clock, his wife had left his bed-side for a moment, when she heard a sudden cry of joy, and hastened back to him. With a beaming countenance he exclaimed, “ Oh joy ! joy ! joy ! Call them all in, let them all hear.” His family quickly gathered round his bed, when he poured forth his soul in a triumphant song of praise, saying, with a strong voice, “ Holy, Holy, Lord God Almighty, just and true are all thy ways Thou King of Saints. Unutterable ! *unutterable ! unutterable* mercy to such an unworthy one as me. Oh ! how I have prayed that I might be able to bear some little testimony to the love of Jesus. To think that a poor inconsistent Christian like me should even be favoured to bear such a testimony to the inexpressible, extraordinary love of God in Christ Jesus our Lord.”

In this strain of rapturous joy he continued for a long time, though from the excitement and intense interest of the hour, more of the exact words he used cannot be accurately recalled. Addressing his son and sons-in-law, he urged them not to be ashamed to kneel down in their families and ask God's blessing on the doings of the day. Shortly after he added :—“ One thing more I must say to you young men. Set your affections on things above, where moth and rust

do not corrupt, and where thieves do not break through nor steal ; do not cling to money-getting, or any earthly thing." He continued :—"Now we offer unto Thee thanksgiving and praise for thy great goodness to us all our lives long." His three absent sons were much on his mind. On one occasion, with a burst of sobs and tears, he said, "Give them my dearest love and my blessing ; tell them to be good boys ; they lie very near my heart. Tell them to look after the main thing and not be too much absorbed in worldly interests." Again, "Tell the dear New Zealand boys all that I have said to you, it is as much for them as for you."

His sister-in-law reminded him that his dear sons would bear about with them the sacred remembrance of his many prayers for them, to which he responded with an expression of deep humility. On his wife wiping the tears from his eyes, she remarked, "No more tears soon, dear;" "Tears of joy," he said ; then added, "indescribable." What dear, the pain or the happiness ? "Both !" he said. After he had ceased his impassioned address, he lay back exhausted, and those around him thought the end was at hand ; but he revived, and seemed to be in great bodily suffering. When sympathy was expressed, he

replied, "Oh yes, the pain ; but it is nothing to the joy ; nothing ! nothing ! *nothing* ! Oh the peace ! He has taken me into His banqueting house, and His banner over me is love." In the early morning he suddenly pointed to the window, towards which he gazed with a look of rapturous joy, and exclaimed, "Look ! look ! look and see ! the glory !" "What is it, dear ?" his wife said earnestly, almost hoping she might catch a glimpse of the glory with him. "I cannot tell thee, dear ; oh the glory ! the glory ! the glory !"

As the end approached, the extreme weakness and weariness were distressing to witness, and he longed to be set free ; but the effect of the glorious revelation of the Saviour's love remained. At times the utter weariness of the body would bring a passing cloud over the joy and triumph of the soul ; but it did not last long, a word about Jesus, or of the rest of heaven was enough to restore the calm and peace. "Oh the billows of Jordan are going over me," he once said ; and at another time, he murmured beseechingly, "Lord Jesus, don't let the devil tempt me, take me to Thy arms." At times the tempter was terribly real to him. Once he cried out in a tone of sharp distress, "Oh, Satan wants to rob me of my faith !" His wife said, "Defy him, dear ; it is cruel

and cowardly to attack thee in thy weakness." He gazed to the left sternly, saying with wonderful energy, "No, no, no!" Almost immediately the look of peace returned, and on being asked if he felt again safe in the arms of Jesus, he replied with a smile, "Yes, it's all right; the hypocrite! he wanted to make me think it was all a dream."

After paroxysms of suffering, his groans, which were sad to hear, would gradually merge into a kind of chant, when the words, "Glory, mercy; we praise thee, O God," could be clearly heard, and as his strength failed it became a wordless song, quite distinct from the moans of suffering, though following closely upon them. Once he said to his sister-in-law, that it was an unspeakable comfort and relief to have been able to speak as he had done on the previous night; adding, "How wonderful it was, that one so unworthy should have been permitted to do so." She said, "Yes, dear, tell us how it all came about." "Well, you know I had been praying for more light, and that I might see His face, the face of Jesus. All at once I saw Him, *I saw Him*, I saw Him clearly, the Lord Jesus Christ. Oh, the joy that filled my heart." Then he broke forth again, "Thanks be to God," "Thanks be to God." For a day or two at times his mind

wandered a little, but even then his words showed that there was an under-current of peace. He would repeat verses of the twenty-third Psalm, and once he murmured to himself, "Who is this aged sinner coming over Jordan, with Jesus to receive Him?" During the last two days of his life, he was too weak to utter more than a few whispered words. Early on Sixth-day morning he looked at his sister-in-law, who was by his side, with the expression now familiar to his nurses, and said, pathetically, "Rest." "Yes, dear, it cannot be long," she replied, "God has not forgotten thee." "No," he said, very faintly, and then tried once more and for the last time, his wordless song of praise. A few hours later the long-wished for call came, and he peacefully passed away, to be with Christ which is far better.

JAMES KERSHAW, *Leeds*. 78 6 1 mo. 1884

JANE KING, *Dublin*. 84 27 2 mo. 1884

JANE KING, *Todmorden*. 73 11 5 mo. 1884

An Elder.

MARY LANE, *Redcar*. 64 29 11 mo. 1883

Wife of Thomas Lane.

HENRY LEA, JUN., 28 10 3 mo. 1884

Birkenhead. Son of Henry Lea, of Reading.

MILNER LEICESTER, 46 27 9 mo. 1884

Rock Ferry, Liverpool.

ELIZABETH LITTLE, 66 15 8 mo. 1884

Beckfoot.

MARY NAISH LITTLEBOY, 62 12 4 mo. 1884

Hunton Bridge, Berkhamsted. Wife of John E. Littleboy.

BARBARA LITTLEJOHN, 78 17 8 mo. 1884

Kinmuck. Widow of Alexander Littlejohn.

ISAAC LLOYD, 82 17 10 mo. 1883

Birmingham.

HANNAH LUCAS, 59 24 3 mo. 1884

Harrogate.

Hannah Lucas was well-known and beloved by a large circle of friends and others, both in the South of England, where she had formerly resided, and also at Harrogate, where the latter part of her life was spent. Not a few can testify that in her they have lost a friend who can never be replaced, so that whilst she would have been the last to wish that such a memorial should be written, yet it seems appropriate to a life like hers that the "fragments that remain" should be gathered up, that nothing be lost.

Hannah Lucas was the daughter of Samuel Hayhurst Lucas, a Friend well-known and much respected. Her mother was Hannah Smith, daughter of Frederick Smith, of the Haymarket, London. She had a happy and lively girlhood,

being brought up and educated in all the interests of a country life, with many social advantages. As her character developed and matured, it became evident that she was endowed with a bright intelligence. Hers was the strong and ardent nature, full of high purpose and resolve, yet possessed of exquisite taste and feminine delicacy, with mental powers to grasp any subject of disquisition, whether political, scientific or otherwise. She read and reflected with an earnestness that ensured success, and had also a great love for poetry and literature. These qualities, together with a keen sense of the beautiful in nature and art, rendered her the delight of the social circle. She had through life a wonderful influence with children and young people, and was greatly beloved by those who had the pleasure of her acquaintance, in whose happiness and welfare she always took a lively interest. At one time it was the delight of her young friends to join her in forming classes for reading aloud, and some attribute all their power in this direction to these happy occasions.

But He who had endowed her with these natural gifts saw meet in His unutterable love gradually to bring down high things without

lessening the nobility of her nature, and by different forms of sorrow and suffering as well as ill-health to develop the Christian character in much completeness and beauty. Thus she became fitted to adorn the lonely life of her last years, so that her gentle but elevating power for good was felt by all who came in contact with her.

A few months after the death of her beloved father in 1873—to whom she was the devoted companion and nurse during his declining years—she spent a winter in Germany, and afterwards, being joined by Friends from England, made a tour in Switzerland, which was greatly enjoyed, and which she ever recurred to with the most lively feelings of interest. Soon after her return, her own health entirely gave way; and although it was partially restored, much was the suffering and weakness she had to pass through, which she bore with unselfish submission and patience.

From this time H. L. resided in a home of her own at Harrogate, where her unvarying affection and kindness will be remembered by many who partook of her friendship, enhanced as it was by her lively and intelligent society and large knowledge of books, an acquaintance with


which, both past and present, she had never ceased to maintain.

But these occupations, so congenial to a mind habited like hers, did not unduly absorb her time or attention. Although in a solitary position, which often induces selfishness, as well as often much of an invalid, the gentle unobtrusiveness of real charity in act and word was exemplified remarkably ; and she entered warmly into some benevolent objects in which she was a quiet but influential helper. Her thought for others and power of sympathy being accompanied with clear judgment, extended her influence, so that many, who were under depression and trial, came to her for advice and help, and found in her a true friend in whom they could confide. In correspondence she was an especial comfort and help to many, and was able to impart some of the cheerfulness and brightness which marked her own character.

She was warmly attached to the religious principles of the Society of Friends, and spoke of an increasing conviction of their accordance with the Scriptures, especially as regards our views of the guidance of the Holy Spirit, and the exercise of the ministry in meetings for worship.

It is more difficult to do justice to the inner

life of this dear Friend, because of her unobtrusiveness, which kept the better part, as it were, hidden, she being very cautious of expressing much on religious subjects, and having a humble view of herself and her attainments. Nevertheless, it seemed evident to those who knew her best, that during her latter years the higher life expanded and her faith deepened. This is shown also by some few extracts from letters to intimate friends. She wrote to a beloved cousin in 1875 : —“ How often I have thought the prayer, ‘ Help Thou mine unbelief,’ was especially for me. Want of faith has been my besetting sin, and made submission so infinitely difficult ;—during this last year trust has been easier.” And this increase of trustfulness her cousin could feel when she was with her, especially during the last visit, a year ago. H. L. seemed to have “ attained to a calm, to have anchored in deep waters ; her inquiring mind was at rest, there was no more anxious longing to pierce the deep mysteries of life, for she had confidence that when the end came she would know even as she was known.” To a friend H. Lucas remarked, after conversing on different phases of Divine Truth, what a comfort to her were the words, “ God so loved the world, &c.”—evidently feeling this to be an anchor to her soul.



Another friend writes, "I felt as I had always done in conversing with her, how firmly and truly her feet were resting on the Rock Christ Jesus. Her comprehensive mind was able to look all round, and she could not fail to detect any flaw in the representation of truth, but I know she merged the critical in the spiritual, and could rejoice in the realization of the love of God manifested in Jesus Christ her Saviour, and at times our spirits knew and felt Him in whom we had believed to be our 'all in all.'"

One or two extracts from letters written during the last year or two of her life, and containing remarks on books she had just been reading, will elucidate her character, and prove helpful to some. Respecting an interesting memoir she says, "It is just the history of a beautiful soul—nothing remarkable about it—only it always gives me pleasure to see how others have struggled towards the light and reached it at last. She went through many phases, and with this part of her quiet career I could sympathise well, having myself not found it by any means an easy thing to settle down into any very definite existing creed. I like to gather little hints and suggestions from whatever quarter they may come, and to indulge the hope that some of those who may be thought

far from sound to our ideas are yet doing some work for God, the results of which may be seen when we are no longer here."

After reading Macleod Campbell "On the Atonement," with which she was deeply interested, H. L. writes :—"I cannot express a tenth part of the thoughts which pass through my mind on this great subject. . . . I long inexpressibly that no merely human elements should be introduced into our teaching of Christianity, no unnecessary mysteries, but that it should be presented in its simplest form, its purpose being to lead to the perfecting of the human spirit and bringing it into harmony with the spirit of God Himself ; and I ask myself the question whether the religious world is not to some extent responsible for the decay of faith ; whether doctrines have not too much been taught as essential to salvation, and the life and spirit of Christianity too little dwelt upon ? No doubt many believe it is so."

H. Lucas's last illness was a particularly suffering one, which she bore with remarkable and exemplary patience and fortitude, and it was evident throughout that her mind was kept in perfect peace. At one time she remarked to her faithful maid, "I have had some grievances in

life that have sorely troubled me, but I can leave them all, they have been part of the discipline of life, nothing troubles me now." And towards the end, being almost unable to articulate and in great suffering, she repeated the word "Why?" several times very earnestly to the same attendant, who did not at first perceive her meaning; but on reflection the following passage occurred, which she repeated inquiringly, "Is it not through much tribulation that we enter the kingdom?" She immediately, with a beaming smile, answered, "Yes, that is it." Then her sister-in-law proposed to read the soothing hymn, "Just as I am, without one plea," &c., to which she listened with her eyes fixed on the reader, and when it was finished, she exclaimed, "How beautiful!" Not long after this she quietly passed away, and was permitted, we cannot doubt, to enter into the "rest prepared for the people of God."

"And the Lamb who is in the midst of the Throne shall feed them, and shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes."

MARTHA LUCAS, 83 17 11 mo. 1883
Hitchin.

RICHARD LYTHERGOE, 73 23 8 mo. 1883
Leigh, Lancashire.

REBECCA MALCOMSON,	71	9	7 mo.	1884
<i>Bournemouth. Widow of John Malcomson.</i>				
CAROLINE MARRIAGE,	82	4	3 mo.	1884
<i>Westfield, Chelmsford.</i>				
JOSEPH MARRIAGE,	77	1	9 mo.	1884
<i>Holloway.</i>				
RACHEL MARRIAGE,	68	17	7 mo.	1884
<i>Reigate. Wife of Joseph G. Marriage.</i>				
MARGARET MARRIOTT,	85	4	11 mo.	1883
<i>Bristol. Widow of Wilson Marriott.</i>				
EDWARD MARSH,	72	20	1 mo.	1884
<i>Margate, late of London.</i>				
JAMES MARSH.	69	23	5 mo.	1884
<i>Mount Fitchet, Stanstead.</i>				
GULIELMA MARSHALL,	49	21	6 mo.	1884
<i>Bethnal Green, London.</i>				

Gulielma Marshall was born at Leeds in 1835. She lost her mother when she was only three years old, after which an elder half-sister endeavoured by affectionate care to fill the vacant place. She was educated at a private school and at Ackworth ; and the friendships formed with many of her schoolfellows lasted through life.

When arrived at the age of womanhood she resigned her membership in the Society of Friends, giving as her reason that she did not receive sufficient religious instruction in it.

She then joined the Methodists and gave herself up to the work of winning souls for Christ.

Though living at Leeds, her father kept a cottage at Matlock, where he spent much of his time during his last years. Whilst lovingly devoted to him, she spent all her leisure in visiting from house to house among the poor. She established Mothers' Meetings and various classes, and by a working meeting raised large sums of money for building a chapel.

After her father's death, in 1861, she gave herself and her cottage exclusively to the work of the Lord. On her return to Leeds she became a most successful class leader. Her fellow-labourer Miss F—— says, "She had 150 members in her classes whom she had herself gathered into the Connexion, and hundreds were brought to the Lord by her instrumentality."

She went to Mildmay about sixteen years ago, and united herself to the Deaconess work in London under the superintendence of Mr. and Mrs. Pennefather. Her enthusiastic love for them helped to make the service a most happy one ; and she also loved the sisters with whom she was connected. Her first mission was among the coal-heavers of Somers Town ; and she would give vivid descriptions of her first attempts to interest

these unruly men, and bring them into any sort of order.

In the year 1874 she was removed to Limehouse, where she was associated in Christian work with the late beloved Mrs. Charlesworth, the rector's wife. There she encountered large numbers of girls employed in factories, equally rough with the coalheavers. In the following year she went to Hoxton and had the charge of the mission there and of a nursery for sick children. She remained there for two years, and then returned to her work with Mrs. Charlesworth for another year.

Her going to Bethnal Green Mission Hospital, in the Ninth month, 1878, marked an eventful period of her life. She had always been fond of nursing, and had long prayed for such an opening as was thus presented to her. Now she was to have scope for her powers, and she gave herself up to the work with an enthusiasm which ensured success. She also now began again to attend Friends' meetings, and as a rule could always attend at Devonshire House once on First-day and once during the week; these were seasons which she much looked forward to, and continued highly to prize.

The hospital, which was worked on strictly temperance principles, was carried on with few rules, and it was made a real home for the sick. She


vied with others in giving the dying the luxury of loving care, and none were too lowly or degraded for her smile. In her presence bad words were forgotten, hearts were softened, and under the united influence of herself and fellow-workers numbers were gathered to the Lord. She watched with much eagerness for the first evidence of awakening interest in holy things : for a man to kneel at prayer was a hopeful sign, and she rejoiced if the example were imitated. The patients felt that she was their personal friend, and varied correspondence with her followed their leaving the Institution. Boys were her peculiar care, specially if they had drunken or dishonest parents ; three of such are now "out-door preachers," and many are consistent Christians. One boy of fifteen, over whom she had watched with great interest for some years, could not be satisfied during his dying hours without being under her care, and at last died in her arms.

Foreigners were precious to her for the Lord's sake. A poor African, who on arriving in London had been drugged, robbed, and sent on his way in rags, came, five weeks afterwards, very dangerously ill, and the doctors said she saved his life with her good nursing. "Me no

good ; you very good, God see you," he said to her on his recovery. She procured him clothes and a free pass for his native land, and put him under efficient care until he was on board ship. She finished her kind offices towards him by giving him a portion of the Scriptures in his own tongue, and a gorgeous turban for his mother. A Spaniard, in memory of her kindness, sent to her from the country a box of evergreens every Christmas. But, above all others, were the Jews ! In whatever state they came she received them as being brethren of the Lord according to the flesh, and as such she thought nothing too good for them.

She did not restrict her nursing powers to the wards ; if any of the workers were ill, from the matron to the cook, her ready sympathy was called out, much to their comfort and relief. She was quickly by the side of those in trouble, and at every dying-bed where duty at all allowed of it.

She took great delight in the country, especially as it afforded a strong contrast to the sights and sounds of suffering to which she was usually accustomed. The streets surrounding the hospital look respectable enough in the day, but they present an entirely different aspect at night.



They are then filled with noisy children ; and soon after midnight, when the public-houses close, is generally the hour for street music, songs and dances, combined with loud scolding, the piteous wailing of babies, and occasionally sounds which tell that a fight is going on. G. Marshall's room was especially exposed to the noise of such disturbances, and she would often begin the day's work with a weary heart. Truly it needed the riches of God's grace to keep her spirit fresh enough to cheer the sick.

During the six years at Bethnal Green she wrote comparatively few letters, so fully was she occupied with the deeply touching interests surrounding her, excepting at times when she went away for rest. The following are a few extracts from letters to her chief friend and correspondent:—

“Leeds, Aug. 7th, 1879.

“I am glad you had such a nice Sunday, and all around speaking of His boundless love. Such seasons tell upon us long after, don't they?

“When in the midst of scenes and sounds of suffering and sin, memory throws us back upon such times, and revives us amazingly with the thought, He is the same now as then.”

"Hospital, Jan. 22nd, 1880.

"We shall have strength afforded us at the needed time, but I am very cowardly, as I look into the future sometimes, and then condemnation follows. 'Oh, thou of little faith, wherefore didst thou doubt?' Why ever should we, when we are so dear to Him?—as if He wished to withhold blessings rather than to give them!"

A charming little Home near Reigate had been kindly placed by a friend at the disposal of the deaconesses, from which she writes, in Third month, 1880 :—

"Woodhatch Cottage.

"I can see your pleasure in getting our rooms ready; will you ask that mine may be more than ever a little sanctum, where I shall meet with the Lord constantly, and where I may get rich for service. No words can tell how much I am enjoying this sweet rest and quiet."

In the spring of 1880 she sought for re-admission into the Society of Friends. She had been united with the Wesleyans for many years, but in her London life she had mostly attended the services of the Established Church. Now, however, she was anxious to return to Friends with very deepened views of the spirituality of their principles and worship, and she was re-

ceived back among them with the greatest cordiality.

A second year passed, full of most interesting incidents, and in the Eighth month the workers separated as usual for change and fresh air, while the hospital underwent cleaning and repairs.

From Pitlochrie, she wrote :—

“ Sunday Night.

“ This has been a solemn day to me. I had a headache and so did not go to church in the morning, but read and prayed ; and oh, such a sense of the Lord’s requirements bowed me before Him, and an equally sweet sense of His power and willingness to supply the needed grace was given ; so that I have just been made glad in Him.”

Again :

“ The evening was charming, . . . every tree and field and flower glistened in exquisite brightness. I walked in the garden after tea. It seemed more than my soul could contain, as I contrasted old Nichol Street, with its swarming children and terrible din, with all this purity and stillness.”

In the autumn it was necessary to send a deaconness to Jaffa to take charge of the medical mission there, the superintending lady being laid

aside with a severe illness. The choice of Mildmay fell upon G. Marshall, and she was made willing to undertake the service, although she was naturally of a most shrinking disposition, and dreaded being with strangers. It was a painful thing to her to leave her beloved work at Bethnal Green and go amongst workers whom she had not before met, and a people whose language and customs were strange to her. In referring to it she says :—

“*S.s. ‘Revenna,’ November 22nd, 1880.*

. . . “I can scarcely believe it ! Only one week since we left. I shall never forget that sad and terrible hour ; surely only for Him who is worthy of any sacrifice from us could I have done it.”

“*Mission Hospital, Jaffa.*

. . . “I felt you so near me all day, surely you have been praying for me; such peace and rest in the Lord I believe you have also. This morning I sat in the garden in the shade, and had my little meeting alone.

“We have had a pleasant evening. C—— and M—— read the evening service. M—— sang and played our dear home hymns, for there is no church or anything to-day, . . . but I did not miss it as they did. He is our sanctuary, and

there we can worship, can't we, my darling ? This time of separation will only unite us more in Him, our Lord and Master. I am going to seek for so much from Him, that this time in His own land shall only fit me for better work at home ; He is so near at times that I can just ask Him to be as close to you.

" *December 18th, 1880.*—They are all gone to the Arabic church ; no one in the house but myself, and I have shut the hall door, and in my own room I have had a precious time of remembering you all before the Lord, asking that you may be richly filled with joy in His presence."

" *December 22nd.*—This afternoon I gave the address to a sewing-class of thirty women. I spoke in English, and had it interpreted, taking the death of Christ, from John xix., which was read, and then I spoke from Isa. liii. You have no idea what a pleasure it was, for I had felt so often cast down, wanting to say something for the Lord, and I thought there would be no opportunity. I asked Him that He would open the way, and He has. I quite hope to be able often to do this."

" *Wednesday Evening, December 29th.*—You are most likely gathered with that dear little company of worshippers at Devonshire House — so

quiet, and hearkening to what the Lord has to say to you. . . . May this new year open to you with boundless mercies. . . .

‘Is the work difficult?
Jesus directs thee;
Is the path dangerous?
Jesus protects thee.

‘Fear not and falter not,
Let the word cheer thee.
All through the coming year
He will be near thee.’

“I cannot tell you how precious my new little Bible is to me. I am reading the Old Testament after breakfast, the Psalms after tea, and the Epistles the last thing.”

“Jerusalem, February 9th.

“I am actually here, in this Holy City. It is scarcely possible to realise it. I am just dumb with amazement, and desire to say from the depths of gratitude, ‘Bless the Lord, O my soul, and all that is within me bless His holy name.’”

“Jaffa, February 25th.

“I do want to work hard again at home, where I can speak to the poor and sorrowing, and be understood; but I believe all this is intended for some use in the future, so I will ‘inch along.’

I will wait until the Guiding Hand leads me farther ; and it is sweet to be sure that we are safe in His hand always, isn't it ? We will run with patience the race that is set before us, 'looking unto Jesus ;' and what need we more than this ? Looking at Him we shall have 'all-sufficiency ;' He knows every weakness and feeling of languor that His disciples are passing through, and the earnest yearning to be delivered from all sin."

G. M.'s appreciation of the meetings of Friends finds expression in the following passage. On returning to the mode of worship to which she had been accustomed in childhood, "going to meeting" became to her not only a time for hearing of Christ, but much more for meeting with Him. She writes from Jaffa, Third month 2nd :—

" We have indeed had some precious Fourth-day evenings together, and each week, as they come round I long to be there. I do not think I should feel it right to be in a mission for long where I could not meet with Friends ; it is a greater deprivation than I can well tell you."

" *March 5th.*—I have had a precious season, feeling how much the dear Lord was willing to bring us into closer fellowship, and believing that

He will do it, in a much fuller measure than has been already experienced.

" I sat down on the hedge-side, looking over a barley field, the birds singing sweetly, and everything peaceful, and even this poor heart of mine was allowed some little measure of rest and peace, in the consciousness of being in the safe keeping and guidance of our unfailing Friend, and that soon the journey will be done, and the victory won and we shall serve Him with unfaltering strength and unfailing praises. Oh my precious one ! the thought of that home and His presence for ever may well stimulate us to diligence and patience for this ' little while.' We are now being tutored for a higher sphere of service ; lessons have to be learned here that I could not have learnt at home, and you doubtless have had some fresh ones this winter that you had not last, and we will seek to be able to say : ' I delight to do Thy will, oh my God.' "

" *Sunday Night, March 13th.*—I have been thinking of how a heart can be brought into divine harmony with God's mind, and what a blessed state it would be, just to flow always in the same current, without any selfish opposition. Is it not our Lord's own prayer that this should be our condition, ' that they also may be

one in us' ? But the losing of one's self is the difficulty, satisfied to be nothing that the work and the result may be by His grace alone. This has been a day of much heart searching and feeling low before the Lord. These are not unprofitable times, even though there may not be much of the brightness in them. We do need the shadow of the valley sometimes, do not we ? ”

During a fortnight's absence of her fellow-workers she fell ill, and writes : “ There is not a woman about the place who can help me ! Ah well ! Not a straw weight more than we are able to bear will be laid upon us.”

On meeting some Christian friends on their wedding tour, she writes : “ You cannot imagine the thrill of exquisite joy I had on meeting loving Christian spirits with whom I could speak and sing of His love freely, and to see two so young and beautiful with their united hearts given up fully to His service, and for this little starting point of their life coming to the Holy Land to take from His hands ‘all things richly to enjoy.’

“ *April 24th.*—I have been led so much to think of how we ought to praise God ; for how frequently the Psalmist says, ‘ *I will praise Thee.*’ It is so strange that we live such unthankful

lives. I have to confess with much shame how little I have thought of His loving kindnesses, and, therefore, lived so poorly instead of exalting and extolling His Name. . . . I hardly know how to be grateful enough for this bringing into the wilderness, I can only bow my head before Him and ask that I may be taught how to praise Him. Just at this time I am learning this lesson, and the sweetness of it I cannot tell."

G. Marshall returned to England in the Eighth month, 1881, and after a refreshing time of visiting relations and spending a fortnight with her dear friend in the country, she returned to Bethnal Green with renewed powers and delight, and to "that dear ward which feels as though it were my one little home on earth."

During the next two years her work continued to be most interesting and full of fruit. Even in her holidays she preferred to visit the Yorkshire dales, with their little scattered meetings, to indulging the great enjoyment which she felt in scenery by a tour to the Scotch lakes.

In the Eleventh month of 1883 she suffered from nervous exhaustion, and sought retirement in the lonely little cottage before mentioned, near Reigate, from the solitude of which she writes : "The sun is shining most gloriously through my

window, I am beginning to think I may enjoy something more of earth yet. This lovely weather, clear and frosty, is giving me new life. I feel in a new world altogether. Every blade of grass and leaf of tree is sparkling and dancing as if for very joy, and I am looking up again and trying to rejoice in the loving kindness of God our Father."

Three weeks of entire rest greatly restored her, and she returned full of plans for Christmas and how to make it a happy time for everybody. From that time she no longer did the hard routine duties of the wards, the pressure was lightened and her powers rallied wonderfully.

Her last letters were written in Fifth month, 1884, when she says :—"I am stronger and never better than at the present time. The present regulation of nursing gives me more real rest, and yet I can give the necessary attention to the nursing. . . . I must tell you what I have been thinking : that instead of my going into the country this time it would be such a treat if I might have more time at the Yearly Meeting ; I have never attended one properly." This was granted, and she enjoyed the meetings more than she hoped to. They were a rich feast for her. The day after the Yearly Meeting, however, a

heavy trouble came upon her. It was considered best that she should relinquish her much-loved hospital, and take up some other work more easy and suited to her years. Her eager heart could scarcely bear the pain, though she bowed to the judgment of others, and again sought to be hid under the shadow of the never-failing wing of love. She was in a peculiarly isolated position, having no home of her own to go to.

The very day that this decision was made known to her a patient was admitted (by mistake) in the last stage of typhus fever. This may seem a strange coincidence, but may we not recognise in it the guiding hand of her loving Heavenly Father, and see that He permitted this outward circumstance through which the "golden portal" was opened for her to His home, that she might be at rest with Him for ever?

As soon as she perceived the danger of the infection, with her characteristic unselfishness she took a large share of the nursing on herself, and forbade Miss B——, a young probationer, to enter the ward in which the sick woman lay, remarking that as she was to go out to China shortly to be married to a medical missionary, she must run no risks. Thus she fulfilled the duty inculcated by the Apostle John, "We ought

to lay down our lives for the brethren," and was found, as indicated by the motto placed on her memorial card, "Faithful unto death."

The patient died in her arms a week after, blessing her with her last breath. In a few days it was evident that she had taken the fever. All were in most loving concern at Mildmay, and constant prayer was made of the church for her. On the 14th of Sixth month she was taken to a house specially set apart for infectious diseases, and a much-loved nurse with whom she had worked four years, and her chosen friend were with her. She was comforted with the quiet, and rejoiced to be with her well-known caretakers, and her dear doctor who still took charge of her. She praised God for His goodness in giving her all these blessings in her last illness. She grieved that she was unable to witness for her Lord on her death-bed, but her head would not allow it. She did not know that she had yet a testimony to bear for Him in bringing the important subject of total abstinence before the officials of a hospital where stimulants were freely given.

On the 18th it was decided to remove her to the London Free Hospital, where it was hoped she might rally. There she received the greatest care

and attention from the doctors, matron, and nurses, who kindly allowed her friend to accompany her. She was, however, greatly distressed at having alcoholic stimulants administered to her, as she felt that in taking these she was grieving God. She could bear physical suffering but she could not bear the thought of offending Him.

On the evening of the 19th the doctor yielded the point and gave her a substitute. At once the anxious wistful look gave place to a peaceful sunny one, which remained with her to the last. Throughout the following day her face remained radiant, and she could smile over each message or flower sent by loving hands; but in the evening she sank into a heavy sleep, from which, on the morning of the 21st of Sixth month, 1884, she awoke to meet her Lord.

*" Light after darkness, gain after loss,
Strength after weakness, crown after cross ;
Sweet after bitter, hope after fears ;
Home after wandering, praise after tears.*

*Sheaves after sowing, sun after rain ;
Sight after mystery, peace after pain ;
Joy after sorrow, calm after blast ;
Rest after weariness, sweet rest at last ! "*

SARAH MARSHALL, 86 22 12 mo. 1883
Hounslow, Widow of William Marshall.

EMILY MASON, *Leeds.* 2 1 4 mo. 1884

Daughter of William and Catherine Mason.

SAMUEL ALEXANDER MAW,

Needham Market. 76 4 7 mo. 1884

A Minister.

Remembering with what deep interest our late beloved friend read from year to year the records of his fellow-pilgrims who had reached the Home of the children of God before him, it has been thought that a little record of S. A. Maw might be acceptable to some who, like himself, took fresh courage, when hearing how, from generation to generation, the Lord does give grace and faith to those who put their trust in Him.

He was the only son of Thomas and Lucy Maw, of Needham Market. Under their careful and religious training he early manifested a desire to love his God and Saviour. His devoted love and filial obedience to his parents were striking traits in his character. It might almost be said he venerated his parents, and after the death of his father in 1849, his thoughtful care of his aged mother was very teaching. He had an only sister, one year older than himself, who when about sixteen years of age became a great sufferer from a spinal complaint, and was for many years confined to a couch. During this

period S. A. M.'s loving ministrations to her were more like those of a sister, than of a youth who at that time delighted in the sports so pleasing to the young; but he was ever willing to forego his own gratification to attend upon her. Little could it have been supposed that during these years he was passing through many deep spiritual conflicts, from the desire to indulge in some worldly amusements which he knew would be contrary to the wishes of his parents, and hurtful to his own growth in grace.

Shortly after the death of his sister, he accompanied Joseph John Gurney on one of his journeys on religious service. This prolonged season of intercourse with this highly gifted Christian minister was greatly blessed to the strengthening of his young friend's religious character; and in after-life he would frequently allude to the privilege he then had of being in the society of many advanced Christians among the Friends visited.

His kindness of heart, cheerful disposition, and genial manner made him a favourite with both old and young, and as he grew up he was helpful to others in many ways. He was decidedly and warmly attached to that section of the Christian Church in which he had been educated,

and in comparatively early life became a useful member of it, serving his own Monthly and Quarterly Meetings in various capacities. He was acknowledged as a Minister, in 1877, having for several years previously held the office of Elder. He did not feel called to much public service beyond the limits of his own neighbourhood, though he esteemed it a privilege when he was appointed by the Church to service of a more extended nature.

He would sometimes quote the expression, "I dwell among my own people," and he was ever ready to give comfort, counsel, or sympathy to rich or poor of any denomination. And greatly was he beloved and esteemed in his native town, as was manifested on the occasion of his funeral. A local newspaper, in recording the event, says, "It took place amidst every token of respect from the inhabitants of the town. Not only did a large number of the leading citizens accompany the coffin to the grave, but a large crowd of the poorer people assembled to witness the ceremony, and every shop in the main street was wholly or partially closed."

S. A. Maw continued to reside with his parents till his marriage in 1841. At this time he identified himself very earnestly with the

Total Abstinence Society, and continued its warm advocate till the last, having about two years before his death given to the town of Needham Market a house for a coffee tavern, with a sum of money to prepare and furnish it. He did not confine his sympathies to his own neighbourhood, though so quiet and unostentatious in his acts of kindness that not even his nearest friends were always cognizant of them. They were very widespread, for he delighted to give a helping hand to anything calculated to benefit the human race, or spread the Redeemer's kingdom on the earth. But he placed not his trust in his good works. It may, we believe, be truly said that they were the fruits of a heart "redeemed by the precious blood of Christ," and rejoicing to serve his Lord.

He ruled his household with a firm but loving hand, and was a judicious and kind father, delighting to give pleasure to his children, though often deeply feeling the solemn responsibility of training them for the life to come, as well as for this world. He very keenly felt the successive removal by death of his beloved daughters, though he bowed in submission to the will of his God; and his prayer for entire resignation to the will of his Heavenly Father, as he knelt at the head

of the grave of the last of his three dear girls, united as it was with thanksgiving for the sweet and comforting assurance that they were all, through redeeming mercy, safe in the Paradise of God, was very striking, especially to those who were not members of the same Christian body.

In the Seventh month of 1883, S. A. Maw had a rather severe attack of paralysis, from which he only partially recovered, yet sufficiently so to allow of his frequently attending meeting, and enjoying, to a limited extent, social intercourse with his friends, and taking, as had been his wont, a lively interest in the religious, philanthropic, and political occurrences of the day.

It was very instructive to witness the patient resignation with which he was enabled to bear this prolonged state of feebleness, after having been accustomed to a life of activity and constant occupation. The only semblance of complaint that escaped his lips was an occasional exclamation, "Oh, I am so weary of sitting still."

On the 3rd of Sixth month, 1884, he became much more unwell, and after that day never left his room, and was almost entirely confined to his bed. It was evident that from the first of this attack he felt it very uncertain whether he should rally, as he had done on some former occasions.

His speech being at this time much affected, it was difficult to hold any continued conversation. But the little which passed was sufficient to show that he was resting on the `Rock of Ages, and feared not "the Valley of the Shadow of Death." He often dwelt on the eighteenth verse of the last chapter of Micah : "Who is a God like unto Thee, who pardoneth iniquity, transgression, and sin?" &c. And he delighted in the text, "Thanks be unto God which giveth us the victory through our Lord Jesus Christ."

He loved to have portions of Scripture and hymns read to him, and was sustained in much peace and resignation ; and many were the precious seasons of the felt presence of the dear Saviour, granted to him and his wife, as she sat beside his bed, when such a sweet sense of the loving-kindness of the Lord was spread over them that they could rejoice together.

On the 2nd of the Seventh month it was evident that the end was drawing near, and during that day he appeared at times to be in great bodily suffering, and in a whispered voice was frequently heard the prayer, "Oh God ! help." During the night he was heard commending his wife and children to God in prayer. After this he fell into a quiet sleep, from which

he never awoke in this world. He lingered till the afternoon of the 4th, when, without a struggle, the ransomed spirit, it is reverently believed, entered into the rest prepared for those "who have washed their robes and made them white in the blood of the Lamb."

The following stanzas are from one of his favourite hymns :—

" I am kneeling at the threshold, weary, faint, and sore,

Waiting for the dawning, for the opening of the door ;

Waiting till the Master shall bid me rise and come
To the glory of His presence, to the gladness of His Home.

" At length the door is opened, and free from pain and sin,

With joy and gladness on his head the pilgrim enters in ;

The Master bids him welcome, and on the Father's breast,

By loving arms enfolded, the weary is at rest."

JOSEPH MESSER, *Reading*. 89 14 7 mo. 1884

RACHEL MILES, *Epping*. 72 25 8 mo. 1884

Widow of Edward Miles.

ELIZABETH MILLNER, — 25 6 mo. 1883

Bromley, Kent. Widow of Henry Millner.

JOSEPH MARSH MORRIS, 78 20 2 mo. 1884

Kingston-on-Thames. An Elder.

JOHN MOOR, *Cork.* 57 27 6 mo. 1884

GEORGE MULLIN, 78 5 11 mo. 1883

Gilford, Moyallon.

THOMAS NAINBY, *Brigg.* 57 20 3 mo. 1884

THEODORE G. NEILD, 15 mos. 1 3 mo. 1884

Manchester. Son of Theodore and Helen Neild.

CATHERINE NICHOLLSON, 51 16 11 mo. 1883

Newry. Wife of William Nichollson.

JAMES POLLARD NICKALLS,

Canterbury. 25 18 8 mo. 1884

Son of Thomas Nickalls, of Ashford.

As a child James Nickalls showed symptoms of delicate health ; but as he grew older it was hoped that he had outgrown them. About eighteen months before his death he was obliged to leave his situation and go home for nursing. His health seemed again restored, and he was able to enjoy active exercise in bicycling, swimming, and the like ; it is feared, however, that over-exertion in these things caused his last and fatal illness.

During his last three years he lived at Canterbury, frequently spending his First-days at home, where his genial presence was much

enjoyed. He left his situation finally on the 7th of the Eighth month, being then too unwell to continue at work, but no danger was anticipated until three days before the close.

Throughout his illness he was very gentle and patient, thoughtful for others, never repining, and grateful for any little service rendered. The last two days he was quite aware of the uncertainty of his stay here, and remarked, "What a comfort it is for thee to pray with me ;" and on being reminded what a blessing it was to know there was no sense of unforgiven sin resting on him, he expressed his confidence in Him who had washed him in His own blood ; saying that he had been a wayward child, but was quite sure the Lord had forgiven him.

First-day, the 17th, and the next day, were times of great weakness and suffering, from the intense heat, and the difficulty of remaining long in any position. In the morning of the 18th, he asked his mother to read the 23rd and 103rd Psalms, and remarked that, they always gave him great comfort ; and during the day he expressed himself very sweetly, the 23rd Psalm being much on his mind ; he said he had endeavoured to do something for the Master, and thought his influence had been beneficial in one or two cases.

The gentleman in whose employ he had been for the last three years, speaks of "the blameless life he had led."

When thankfulness was expressed that we were able to nurse him, and that he was at home and not among strangers, he rejoined, "Heaven is the happy home ; we shall meet on that beautiful shore." At another time he said, "Weary, oh, so weary ! when shall I be at rest ?"

The feeling of great weakness was often very trying to him, and when it was remarked, "There is no pain or suffering in heaven," he replied, "The Lord is helping me to bear it, I am quite sure ; to depart and be with Christ is far better." During the evening he faintly repeated the hymn beginning, "Leaves have their time to fall." After this a few verses from the end of the fourth and beginning of the fifth chapters of II. Corinthians were read to him, and prayer was put up for the continued support which had been so graciously afforded hitherto, in which he fervently united.

A neighbour kindly offering to sit with him for a few hours with his mother, to allow his father to take a little rest, he took her hand and said how kind it was. At half-past ten a change was apparent, and he was slightly wandering, asking,

"Is father come home yet?" and very soon the gentle spirit had passed away without a struggle, we reverently believe to the realms of bliss, and received the joyful greeting, "Come ye blessed of my Father, inherit the kingdom prepared for you."

WILLIAM NORTON, 84 3 2 mo. 1884
Reigate. An Elder.

ABIGAIL O'NEILL, 85 10 12 mo. 1883
Dublin. A Minister. Wife of Henry O'Neill.

JOHN RANSOME OXLEY, 70 25 12 mo. 1883
Sudbury.

BENJAMIN PARKES, 60 7 11 mo. 1883
Darley, near Matlock.

HANNAH PARSONS, 79 20 8 mo. 1884
Plymouth.

JOSEPH PARSONS, 26 4 5 mo. 1884
Kentish Town.

MARIA PAULL, *Plymouth.* 84 24 5 mo. 1884
An Elder. Widow of John Paull.

SARAH PAULL, 90 1 2 mo. 1884
Peckham Rye. Wife of Edward Paull.

ANN PAYNE, *Brighton.* 64 3 4 mo. 1884
Widow of William Payne.

PRISCILLA PAYNE, 49 15 10 mo. 1883
Church Brampton, near Northampton. Widow of John Wells Payne.

ELIZABETH PEARSON, 65 29 3 mo. 1884
Killmore, Richhill. Widow of Joseph Pearson.
THOMAS PEASE, 68 15 1 mo. 1884
Westbury-on-Trym, Bristol. A Minister.

At a time when the grounds of a spiritual belief are subjected to fresh and very searching tests, especial value seems to be attached to the existence of consistent Christian life, even when its course has not been marked by any striking events or unusual mental experiences.

We know it may be alleged that there are those who, though unsustained by the Christian's faith, have led lives as pure and as beneficent as many which are described in these volumes, but such instances cannot nullify the testimony of the great multitude who fill up the ranks in the conflict with the world's sin and misery, and who *know* that the weapons of *their* warfare are mighty only through God.


Thomas Pease was one of these. His life of untiring effort for the good of others he lived "by the faith of the Son of God."

He was from early life conscious of the drawings of heavenly love; and having been brought to accept Christ as a Saviour from sin and its consequences, it became his fixed desire on entering on the responsibilities of

mature life to devote himself to the service of the Lord who bought him. Thenceforward, though he often lamented, in deep humiliation before God, many shortcomings and wanderings of heart from Him, yet those who knew him best can testify that the constant aim of his life was to obey Christ in all things and to minister to Him in the persons of the least of His brethren.

As the only and much-loved son and brother in a family group with a very indulgent father, a large share of the lawful pleasures of life was at his command. But it was his earnest care to indulge in no gratification or pursuit that might hinder his spiritual progress or lessen his usefulness, and his early Christian course was characterised by much singleness of aim and earnestness of purpose. His brother-in-law, Thomas Harvey, in writing of him after his death, says:—"Although as might be expected, his life shone more brightly near its close, yet we shall always cherish the recollection of his early manhood which was marked, in an unusual degree, with decision for Christ. The influence of his example on those near his own age, and its cheering and encouraging effect on older disciples must have been great. His acquaintance and friendship were to myself of the greatest value."

He was by birthright a member of the Society of Friends, and when it appeared clear to him as he approached manhood that its principles were more in conformity with the Gospel than those of any other body of professing Christians, he did not hesitate to unite himself more closely with it, and remained to the end of his life an attached member of the Society. There was however a time, extending over some years, when his mind was uneasy on the subject of the ordinances, and as it appeared to him after much prayerful consideration and study, that baptism was enjoined as a confession of personal faith in Christ, he decided on being baptised by immersion, which took place at Clevedon in the summer of 1854, and on one or two occasions he joined in the observance of the Lord's Supper. But when his mind and conscience were at rest on the subject it gradually assumed less importance in his view, and in later years he returned substantially to the views of Friends on the question. It was a great satisfaction to him that the Friends of Frenchay Monthly Meeting decided to continue him in membership, and he much desired that the same forbearance should be shown towards others whose minds might be similarly troubled.



He always greatly valued the writings of the early Friends, and regretted that they were not more read by our young people, referring to the benefit derived by himself from their perusal when travelling on business as a young man.

After leaving Tottenham where he is remembered for the "delicate feeling which made him a popular boy at school," he received a business training in the expectation of pursuing his father's trade as a woollen stuff merchant in his native town of Leeds; but his heart was not in commercial pursuits or in the accumulation of wealth, and he retired from business while a comparatively young man. About the same time he removed with his family from Chapeltown, near Leeds, to Henbury Hill, near Bristol, and became a member of Frenchay Monthly Meeting.

Thomas Pease had a cultivated mind, great zest in acquiring knowledge, and delight in the varied forms of beauty in nature and art. Having had during several years of delicate health to spend his winters abroad, he had many opportunities of cultivating these tastes, and of making valuable collections of natural objects and of antiquities. Thus it would have been in accordance with his inclinations to

devote much time to scientific and literary pursuits, besides taking a lively interest in the politics of the day ; but whilst believing that many are rightly engaged in devoting themselves to such objects, he felt himself called to more directly religious service. To the humblest service for Christ he gladly gave his fullest attention, and was willing to associate with the lowly and ignorant as brethren in Him, and to welcome such under his roof as guests honoured for the Master's sake.

Throughout life he devoted much time to the spiritual and temporal needs of his poorer neighbours, and both privately, and first as a Guardian of the Poor, and subsequently for several years as Chairman of the Board, he sought by every means in his power to promote their welfare ; and when he was taken from us many of these felt that they had lost in him a sympathising and unfailing friend, so that it might almost literally be said that his grave was watered by their tears.

At a very early period of the total abstinence movement he became an earnest worker in the cause, and the sufferings arising from war and slavery were a source of real sorrow to his heart. One of his earliest efforts for the good of others

had been as a Sunday school teacher, and he continued to teach in a village Sunday school till nearly his last Sabbath on earth.

In the study of the Scriptures he found an inexhaustible source of instruction and enjoyment, and he took great pleasure in imparting to others the knowledge thus attained. By village lectures and similar means he also gladly gave information on various subjects to those whose advantages had been much fewer than his own.

Next to the welfare of the Society of Friends, no object lay nearer to his heart than the prosperity of the British and Foreign Bible Society, and as one of the Secretaries to the Bristol Auxiliary, a post to which he was appointed several years before his death, his loss is deeply mourned.

During the last years of his life a strong sense of duty led to his taking a rather prominent part in movements to promote social morality. In this service he was often brought into contact with considerations very painful to his refined mind, and to a heart sensitively alive to the varied forms of suffering wrought by sin ; but he felt that a servant of the Lord must not choose for himself, but be willing to engage in any work, however difficult or humiliating, that might be

given him to do. And whatever his hand found to do he did with all his might.

The doctrine of the atoning sacrifice of Christ was ever in his heart and on his lips as the subject for reverent gratitude and praise ; but its very preciousness in his estimation made him sensitively alive to those exaggerated statements which give an unscriptural view of the character of Him who " so loved the world as to give His only begotten Son that whosoever believeth in Him should not perish but have everlasting life." He greatly regretted these when found in publications which in other respects he much approved, as rendering the Gospel difficult of acceptance to thoughtful minds ; and it often hindered him in the distribution of tracts which he would otherwise have wished to circulate.

As a minister of the gospel his addresses were characterised by much scriptural knowledge, deep reverence of spirit, and a heartfelt experience of the truths of which he spoke ; and his vocal prayers by a fervour and solemnity which were very impressive. Many, since his voice has been heard no more amongst us, have borne testimony to their value for his ministry. And yet we believe that the example of his watchful and consistent walk in daily life had a still wider influence for

good. A gentleman whose opinions on many subjects differed widely from his own, but who was associated with him for many years in some business transactions which proved a source of considerable disappointment and anxiety, in writing after his death to his eldest son says,—
“As you are well aware we had been brought together in business constantly during the last few years, and I had conceived the very greatest respect for him; never once during the whole time of our acquaintance did I hear him make a remark about anybody which could be regarded as in the slightest degree discourteous, unkind, or irritating, though things did not go as we would have wished. He was ever the true Christian gentleman.”

Another, who had been the play-fellow of his children and who is now occupying a position of considerable influence as a clergyman of the Church of England, wrote :—“Even to me life seems poorer now he is gone. . . . On me he always had and has a peculiar influence since the day when I broke that large China vase in the hall at Henbury Hill, and instead of rebuke there came pity.”

Thomas Pease carefully guarded the springs of action, earnestly desiring that every thought

should be brought "into captivity to the obedience of Christ." Thus he grew in meekness and in wisdom, and as his Christian courage, his diligence and discretion were increasingly valued by those with whom he was associated in religious and philanthropic efforts, he became more and more willing to take the lowest place. He often rejoiced that "so many men were cleverer and better" than himself.

Although his life was one of many outward blessings, yet he had been taught in the school of sorrow. Twice before reaching middle life he had to mourn the loss of a beloved and lovely wife, in each case after a brief though very happy union; but from the very depths of distress he could look up in child-like confidence to Him who permitted these trials, and trust His wisdom and His love; and times of deepest sorrow were times of renewal of covenant with his God.

In 1856 he again married, and the remaining twenty-seven years of his life were blessed with much domestic and social happiness; and yet as the tenderly affectionate father of a very large family, and from responsibilities which rested upon him for others, he had during these years considerable experience of the discipline of care. This also he received with meekness and sub-

mission, and he was able to look back with thankfulness on circumstances which, though very trying at the time, had been the means of strengthening his faith in the over-ruling providence of God, and of bringing him more consciously into a filial relationship with Him. It was beautiful to observe the equanimity, not the result of natural temperament, with which he learned to receive disappointments and vexations which might have been very trying to him. As life advanced, and one after another the cares which have been alluded to were removed, we fondly hoped that a calm bright evening of life was before him. Instead of this it was the dawn of the heavenly day.

Many of his friends, in recalling the impressions of their last intercourse with him, seem to have been conscious of the nearness of his spirit to Heaven; yet there was no important decline of health or lessening of energy apparent when he left his home on the morning of the 15th of First month to attend the Quarterly Meeting in Bristol. In the first meeting he offered prayer with his usual solemnity and fervour, and spoke at considerable length at a joint conference which followed. The subject was the state of our smaller meetings, and he was encouraging his

friends to take a hopeful view, and exhorting them to hold fast to the simplicity of the Gospel, when his voice faltered, an unnatural paleness passed over his features, and he fell forwards. Medical assistance was at hand, and surrounded as he was by friends by whom he was much beloved, and with his dear brother-in-law, J. S. Fry, by his side, no attention was wanting that skill or affection could provide. But the call had come, and all efforts to restore animation were in vain. In a few moments his happy spirit passed painlessly away.

“He walked with God, and he was not, for God took him.”

This imperfect sketch of a faithful servant of Christ may be appropriately concluded by some remarks addressed to his sorrowing family on the evening of his funeral.

“To watch our beloved friend was to receive a proof of the reality of religion. No cunningly devised fable could have been the mainspring of such a life. The experiment of the power of God to help the soul that trusts Him has been tried, and it has been successful. . . . Any remarks on the subject which fills our hearts would be incomplete if they omitted to give the praise to Him whom he loved so well.”

HANNAH PEIRSON, 81 17 10 mo. 1884
Lockport, New York. Widow of Thomas Peirson, and daughter of the late John and Elizabeth Harris Smith, of Thirsk.

A native of Thirsk, she, with her husband and ten children, went to America in 1849, and settled at Lockport. For thirty-five years an accredited minister of Christ in the Society of Friends, during fifteen of those years she was constant in season and out of season, enduring hardness as a good soldier of Jesus Christ. Constrained by His love, she taught publicly and from house to house in many parts of Canada, New York, Vermont, Maryland, North Carolina, Tennessee, Indiana, and Iowa, suffering much and often from weariness of body and spirit. But where labour and conflict abounded the consolations of the Gospel did much more abound. It has been said that the keenest insight waits on the purest heart. To her were given a pure heart, a winsome tongue, and spiritual penetration that seldom missed its mark. Unwelcome counsel was often gratefully received because of the gentle spirit behind the loving words in which the message was clothed. Much of the Gospel service assigned her by her Lord and leader lay in counteracting the influence of a cold formalism, of a negative bearing of testi-

monies instead of a positive bearing of fruit. Many earnest workers in the Church, standing in the forefront of the battle to-day, trace their early consecration of heart and purpose in the service of Christ to the fervent appeals of this mother in Israel.

“She being dead yet speaketh.”

For the past twenty years she was confined to the house, subject at times to attacks of physical prostration. Through this long time of privation she proved her Saviour's power to keep her in perfect peace. She was strong to suffer His will as well as faithful to do it; and this peacefulness was less the result of resignation, which always implies an effort, than the effect of a joyful acceptance of sweet or bitter, as from the Father's hand. As the powers of nature steadily failed, she said repeatedly, “Beautiful rest, beautiful rest—satisfied.” Such a life ending in such a death, vindicates the truth as it is in Jesus against a thousand attempts of infidelity to undermine the fortress of Divine revelation.

Her remains were interred in Glenwood Cemetery at Lockport, on the 22nd of Tenth month, in the presence of her sorrowing children and of many sympathising friends. They sorrow not as those who have no hope.

AMY KATHERINE PIM, 21 25 12 mo. 1883

Monkstown, Dublin. Daughter of Thomas Pim.

ROBERT CECIL PIM, 6 12 1 mo. 1884

Belfast. Son of Robert B. and Caroline Pim.

CAROLINE ANNA PIMM, 51 3 3 mo. 1884

Clontack, King's County.

JOSEPH PONTEFRACT, 75 1 10 mo. 1883

Wooldale.

JOSEPH HENRY PRIESTMAN,

Parton, Whitehaven. 19 30 5 mo. 1884

Son of Joseph and Mary Priestman.

EDWIN PUMPHREY, 65 24 11 mo. 1883

Sunderland.

The life of Edwin Pumphrey, whilst not very eventful, was yet marked by incident and experience, leaving footprints which may be useful to fellow-pilgrims, as evidencing the guidance of a kind Providence, and the drawings of His love, through the Holy Spirit, to Him who is the Good Shepherd. "Whoso is wise and will observe these things, even he shall understand the loving-kindness of the Lord."

Early bereaved of affectionate parents, he was wont in after life very thankfully to recur to the tender care of the God of the fatherless in providing relatives who watched with almost parental interest over the orphan family ; their

uncle, Stanley Pumphrey, of Worcester, and his sisters, caring for them before and after their school-life.

Educated at Ackworth School, the somewhat delicate lad was afterwards apprenticed to a village retail business, and it seems to have been there that he first decidedly yielded his heart to serious impressions. It may prove a word in season to other young men to record here that these impressions were much strengthened, if not originated, through a letter from a former schoolfellow, cautioning him against a kind of reading in which they had both indulged, of the evil tendency of which he had lately become convinced. It was an evidence of the reality of the change alluded to, that he entered into covenant with the Lord by sacrifice, in the surrender of this and some other indulgences. A powerful address from the lips of the late Samuel Bowly convinced him of the advantage of total abstinence, and he gave up the glass of ale and the occasional cigar, which he had hitherto indulged in, for the sake of his influence with others. This early discipline was blessed to him, preparing him for the responsibilities of enlarging intercourse with others, amongst whom his genial manners procured him many friends. He had a

growing sense of the need of private prayer and the devotional reading of Holy Scripture, and he sometimes thankfully acknowledged how he was strengthened at a critical period in this way to confess his Lord. Having, in one situation, for a while to occupy the same sleeping-room with two other shopmates, the light talk and banter indulged in was little in harmony with his usual practice of reading a portion of Scripture ; but he was helped of God, and, taking out his Bible, sought at his bedside to turn his thoughts in prayer to his Father in Heaven. He was conscious of the surprise of his companions, who, however, did not disturb him, and on after occasions followed his example.

He entered upon a business on his own account in the rural village of Hook Norton in about his twenty-fifth year, finding it needful, with a very limited capital, to maintain the frugal habits in which he had been trained. The blessing of the Lord rested on his honest efforts, and the business in which two predecessors had failed, was such as to encourage his early entrance into the responsibilities of married life. In this he had sought counsel of God, and His guidance and blessing were granted.

Amidst the pressure of business claims he

maintained the habit of private retirement. To make way for the privilege he prized of the attendance of mid-week meetings for himself and his (then) one apprentice, he adopted the practice of his latest employer, and closed his shop during meeting hours ; and he often testified his belief that any possible loss was amply compensated. That which he valued for himself he desired that his growing family should share, and the children's school-hours were so arranged as not to interfere with their attendance.

Whilst diligent in business, and devoted to his domestic duties, his sympathies were far from being confined to the family circle ; he felt the privilege of ministering to the sufferings of those around him, and was a welcome visitor in the sick-room, while the simple hospitalities of his home were cheerfully accorded to the messengers of peace and goodwill of his own and other Christian bodies. The interests of the Society to which he was bound by conviction had ever a warm place in his heart. The neighbouring Friends' school at Sibford numbered him amongst the most regular attenders of its committees, and he was a favourite with both officers and scholars. He had an intense love for children, whose confidence he won by his genial kindness.

As time passed on he felt a deepening conviction that he must be prepared more publicly to confess his allegiance to the Lord who had bought him. His first utterance in the ministry was at the grave-side of one of his children, who died, after a brief illness, at Ackworth (see *Annual Monitor*, 1860). His prayer on the first overwhelming announcement was manifestly answered, as, in the sense of his own utter weakness, he asked "to be kept from one murmuring thought."

Naturally very sensitive, he "enjoyed keenly or suffered keenly;" — a temperament beset with its own peculiar temptations. The sense of their power over him often deeply humbled him, but he thankfully realised that though of himself utterly powerless, yet "faithful is He who has promised;" and committing himself to Him, in the obedience of faith, he could say, "I *know* in whom I have believed and that He is able to keep that which I have committed unto Him."

In the later years of his business life at Hook Norton a prospect unexpectedly opened before him of accompanying our friend Isaac Sharp in his visit of Gospel love to the mission stations in the dreary regions of Labrador. It was an experience he often looked back upon

with thankfulness, as having greatly enlarged his heart in sympathy with missionary effort, and he continued to correspond occasionally with some of the Moravian brethren until the death of one to whom he felt specially attached. He had never had robust health, but the sea voyage proved greatly invigorating. The prosperity of his business, too, which he had expected might suffer in his absence, more than verified the promise to the faithful Israelite (Ex. xxxiv. 24), which, in a time of discouragement, had been sealed on his mind as a confirmation of his faith. Some few years afterwards he relinquished his business at Hook Norton, and ultimately removed with his family to Sunderland, thus introducing them to the interests of a large meeting, amidst a circle of endeared family connections.

A prospect of some pastoral service in America, principally among the scattered membership of Canada Yearly Meeting, which had for some time been resting on the mind of his wife, claimed not only his loving sympathy, but his prayerful consideration as to what might be his own part in it. This now ripened before them, and they were cordially liberated for the service, which occupied them closely for about twelve months, and amidst all its imperfections was

graciously owned and sealed with the Master's abiding peace. Edwin Pumphrey's health, though again invigorated by the voyage, still continued frail. His leisure from business left him at liberty for the pastoral service for which his American experience had proved him so well qualified; and in this work he found useful occupation in connection with the Town Mission and the Young Men's Christian Association, in the formation of which he had taken a deep interest. He grieved over the worldliness which had crept into the Church, and at the last Yearly Meeting that he attended he pleaded lovingly for the maintenance of our early testimonies against the spirit of the world.

In the spring of 1883 his health more manifestly failed, medical advice availing but little. He had an abiding impression that his time on earth would not be long, and, in various arrangements, he quietly endeavoured to "set his house in order." Increasingly, too, did he prize the privilege of united prayer in his family, and enjoy his meetings for worship. On the Fifth-day preceding his death those gathered with him were struck with the fervour of his spirit in prayer. The next day he made some kindly calls; these were followed by much prostration

of strength. The end came in the rupture of a blood-vessel, and he quickly passed away to the Saviour who had loved and redeemed him.

JOHN PUMPHREY, 64 18 4 mo. 1884
Evesham.

HILARY QUERTIER, 74 3 5 mo. 1884
St. Peter Port, Guernsey. An Elder.

Hilary Quertier was born in 1809 in the parish of St. Andrews, in Guernsey. He was the father of a large family of nineteen children. Priscilla the youngest gave very remarkable evidence of the gracious dealings of the Lord with her in early life, as is recorded in the *Annual Monitor* for 1872. Thirteen of his children still survive, who can testify to his Christian character and experience.

He was convinced of the truth as it is in Jesus in early life, and yielding his heart to his Saviour he learned by experience how blessed a thing it is to have Him for a Guide and Teacher, of whom he never lost sight from the time of his conversion.

He was by occupation a farmer, and took great pleasure in making the best of his farm, which was but limited in extent, especially in the rearing and careful tending of his live-stock. Whilst engaged in the varied operations of a

farmer's life his thoughts were often turned to Him who alone, as he felt and acknowledged, could bless his labours, and cause the seed which he had sown to yield its increase. He was of a lively cheerful disposition, and maintained an evenness of temper, which gave evidence that in his daily walk and conversation his heart was set upon serving the Lord, and his eye was fixed upon Him; but, like other dear servants of the same good Master, he experienced times when clouds would seem to come in between himself and the beloved of his soul; at such seasons he was often heard to express his thankfulness that as soon as his eye was turned away from self to Jesus, the cloud departed and he found Him ever present to comfort and to bless.

He was conspicuous for his diligence in the attendance of meetings for worship, and greatly valued them as opportunities for that spiritual retirement which he much loved, and which he felt was so essential to a Christian life and growth in grace. He was not in the habit of speaking much of his soul's experience, but whilst in meeting his countenance often gave evidence of the sweet and reverent communion with the Lord in which he was engaged, wherein he could sometimes feel with the Psalmist, "Whom have I in heaven but

Thee, and there is none upon earth that I desire beside Thee." At times he felt constrained to speak in exhortation or prayer. His addresses were instructive and edifying, accompanied with deep feeling and attended with the unction and power of the Holy Spirit. On the last occasion when he spoke in meeting, which was on the day of his sudden seizure with his last illness, he dwelt very impressively on the parable of the Shepherd and the sheep.

It was a great joy to him to receive the visits of Friends who came to seek the good of the little meeting which he attended and of its members. To these his house was freely open, with all that it could afford them, and sometimes he seemed scarcely able to find words to express his thankfulness for and appreciation of their company and services. In later life he manifested much interest in the welfare, both temporal and spiritual, of his poorer neighbours, and was a frequent visitor among them. He also became much concerned for the spiritual well-being of his wife, who had not experienced that change of heart in which he could so much rejoice ; and he spoke much with her on the importance of being reconciled to God in time of health, and was often engaged in earnest prayer on her behalf. His

prayers were answered, and when she died, but a few weeks before her husband, she left him with the consoling assurance that she was "accepted in the Beloved," so that his heart was filled with gratitude on her account, and he gave her up without a murmur, rejoicing that she was gathered into the haven of everlasting rest and peace.

After the death of his wife, H. Quertier often said that he thought it would not be long before he was called to follow her ; but he was kept in humble yet assured trust in his dear Redeemer, his own prevailing desire and hope being that he might finish his course with joy. About a month before his death he complained of weakness, and suffered from difficulty of breathing. He still continued his regular attendance of the meetings which he loved so well, and could adopt the language, "Lord, I have loved the habitation of Thy house, and the place where Thine honour dwelleth." On First-day evening, the 20th of Fourth month, whilst on his way to meeting, he was suddenly seized with serious illness, which caused him to stagger and fall. He was assisted home, and seemed to revive a little, though still suffering from oppressed breathing. His children thought and hoped that he might be restored to them, and he himself said that he

would have been glad to continue with them a little longer, but was entirely resigned to the will of God. During his last hours his spirit seemed filled with the love of Jesus, whose name was continually on his lips ; at one time he wept like a child as he humbly acknowledged that what he was, he was by the grace of God in Jesus Christ his Lord. No doubt or fear was permitted to cloud his spirit, and as he passed through the river it might be said that for him the waters were not deep, for he "trusted in the name of the Lord and stayed upon his God." Thus peacefully he reached the further shore, and we cannot doubt was permitted to enter into the joy of his Lord.

ANNA MARY RANSOM, 58 22 5 mo. 1884

Hitchin. Wife of William Ransom.

SARAH RAVEN, 77 11 3 mo. 1884

Feering, near Kelvedon. Widow of John C. Raven.

EMMA RAVIS, 71 22 9 mo. 1882

Weston-super-Mare.

JOHN BENWELL READ, 1 24 9 mo. 1884

Sheffield. Son of Henry and Isabella Read.

ALEXANDER REED, 66 18 1 mo. 1884

Croydon. A Minister.

Alexander Reed, who was born in 1817, was

the son of Benjamin and Mary M. Reed, of Stoke Newington, and was one of a large family ; he was educated at home, and was brought up after the manner of Friends. He was naturally of a lively disposition, and possessed a keen sense of humour. During his early years, whilst attending to the various religious duties which are involved in a pious training, he experienced no great change from the natural tastes and tendencies of the human heart, and it was not until he reached the prime of life that it became evident that he was setting his mind on the things that are above.

At the age of thirty he was married to Selina, daughter of William and Elizabeth P. Cash, of Peckham Rye. This union proved the greatest earthly blessing both to himself and to his wife, whose gentle influence helped and encouraged him both in prosperity and adversity. As a father his lively and sympathetic disposition endeared him in a wonderful way to his children, who were trained in the knowledge of the Lord, and the prayerful reading of the Holy Scriptures. When, after other severe trials, his beloved wife was removed by death, it seemed to some as if his cup of bitterness were well-nigh full ; but his faith never wavered, and he often spoke of the

joyful prospect of a reunion which could not be far distant, and which we reverently believe has now, ten years later, been realised.

The life of Alexander Reed was a beautiful and instructive carrying out of the words, "Rejoice in the Lord alway," and was characterised by a consistent loyal faith in our Saviour Jesus Christ. In times of trial it was evident that he derived strength from close communion with his Maker, both in prayer and in the perusal of the Holy Scriptures, so that his sense of peace and joy never admitted of lengthened discouragement. The hand of the Divine Master led him tenderly through the furnace of affliction, and when the refining process was sufficiently effected He graciously took him to Himself.

During the busy hours of professional engagement he occasionally found rest for a few minutes in the reading of the New Testament (which he always carried with him for ready reference), and then returned with fresh zest to his work. When a mission service claimed his attention after the day was over, it was his habit to engage in simple prayer (often in the city office), that the Divine blessing might rest upon his labours. It was his chief desire to extend as far as in him lay the Kingdom of our Lord and of His

Christ on the earth. He took great interest in the mission work at Bunhill Fields. Here his labours were most abundant, almost beyond his strength. As honorary secretary of this branch of the Bedford Institute Home Mission Association, his conciliatory spirit and genial manner made him of great value on the Committee. He felt, however, that his particular duty was to devote his time to the study of the Holy Scriptures, and to proclaim the Gospel message therein set forth, of salvation through a crucified Redeemer. It was not his custom to converse much upon religious matters, but his friends knew how paramount was their place in his thoughts.

Perhaps that trait in his character which stood out in strongest relief was an earnest jealousy of the honour of his Heavenly Master, and an entire disapproval of anything which approached levity in speaking of sacred things. If any such remark were made in his hearing he hastened, although ordinarily most conciliatory in his manner, to express in strong terms his entire disapprobation. Yet he had a keen sense of humour, and, in the every-day occurrences of life, he sometimes took blame to himself in a peculiar self-deprecatory way for having dwelt

too much upon the amusing side of a subject, in forgetfulness perhaps of its more serious aspect.

Alexander Reed was a diligent student of the Holy Scriptures, and this study was his great delight. He accepted in effect Paul's charge to Timothy, "Meditate upon these things; give thyself wholly to them, that thy profiting may appear to all." He was recorded a minister by Westminster Monthly Meeting in Fifth month, 1875. He felt that to be called to speak for Christ was to be accounted a great privilege, and he regretted that many whom he believed to be consecrated to the Lord's service in body, soul, and spirit, should miss the opportunity of such service and the blessing that attends it. He fully realised how powerful for good is the example of a blameless life, but "with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation."

After a severe illness six months before his death, a complete change to the Isle of Wight seemed to restore him in some degree to health, and he again commenced his daily duties, though unable to be at his office. He spent some hours of each day in the country around his home, and it was noticed that during these latter months

of his life more than ever he exercised a quiet earnest watchfulness for others, desiring that in every way open to him he might help to guide them in the path of duty and of love to their Saviour.

The year 1884 had hardly opened when a slight cold brought back some of the old pains, and on the 12th of First month he was taken seriously ill. His peaceful trust was shown by a remark he made several times to the effect that, whether he grew better or lived only for a few days longer, he had no anxiety, but simply rested on the finished work of his Saviour. During those days he frequently asked to have Psalm ciii. and John xiv. and xv. read to him, and when told he was "going home," he replied, "It is well." He quietly passed away on the morning of Sixth-day, the 18th of First month, to be, as we reverently believe, for ever with the Lord.

The following verses were found in his own handwriting, in his pocket-book after his decease :—

It was Thy will, my Father,
That laid thy servant low ;
It was Thy hand, my Father,
That dealt the chastening blow.

It was Thy mercy bade me rest
My weary soul awhile;
And every blessing I receive
Reflects Thy gracious smile.

It is Thy care, my Father,
That cherishes me now ;
It is Thy peace, my Father
That rests upon my brow.

It is Thy truth, Thy truth alone,
That gives my spirit rest,
And soothes me like a happy child
Upon its mother's breast.

I have known youth, my Father,
Bright as a summer day ;
And earthly love, my Father ;
But that too passed away.

Now life's small taper faintly burns
A little flickering flame,
But Thine eternal love remains
Unchangeably the same.

ARTHUR REYNOLDS, 48 28 8 mo. 1884
Bridport.

MARIA REYNOLDS, 84 17 4 mo. 1884
Manchester. Wife of Samuel Reynolds.

For some time before her death Maria Reynolds suffered from repeated attacks of illness, and towards the end of the Third month, 1884,

she was again prostrated, and it became evident to those around her that she was gradually but surely sinking. Of this she herself seemed fully aware, and expressed her feeling of unworthiness to be admitted into the heavenly mansions. But a few days before her death she offered prayer, with thanksgiving and praise for the quiet those around her were permitted to feel, and desired that all her loved ones might meet her on that shore where sorrow is unknown.

On Fifth-day afternoon, the 17th of Fourth month, she asked for the hymn, "Soon and for ever," and on hearing a few words of it seemed comforted. About six o'clock that evening she passed gently away, and it is thankfully believed has, through redeeming love and mercy, entered into everlasting rest.

RICHENDA REYNOLDS, 76 19 2 mo. 1884
Notting Hill. Widow of Foster Reynolds.

Richenda Reynolds was the third daughter of the late Elizabeth Fry, well known to all as a philanthropist, and especially as "the Prisoner's Friend." She was one of the two daughters of Elizabeth Fry who continued members of the Society of Friends, and in a quiet and unostentatious way she carried on some of the works of her mother, much of whose sweetness and gentleness

of disposition she inherited. Richenda Reynolds was born Second month 19th, 1808, and was married in 1828 to Foster Reynolds, the eldest son of William Foster Reynolds of Carshalton. The earlier years of her married life were blessed with much prosperity, and though in after days she experienced anxieties and sorrows in no small measure, she always showed a submissive and patient spirit, and cheerfully bowed to her Heavenly Father's will. She had five children, one of whom died in infancy ; but her first real sorrow was the death of her little son Gurney, at twelve years of age. She was a peculiarly loving and devoted mother, and this gentle and tender-spirited child so amply returned her devotion and love, that his removal after a short illness seemed at first overwhelming ; but to use her own words,—“ I was wonderfully enabled to lift up my head in hope ; but oh ! the agony none but a parent can tell. Lord, we know it is in *love*, taken so young from pain and sorrow to the fulness of joy ! May my departure be like his ! ” She had tasted of “ the cup,” but there were deeper draughts soon to be partaken of ; as her beloved mother said at that time, “ The grave is opened in our midst ! ” Her honoured brother William Storrs Fry and two of his children were

carried off in a few days by malignant fever, and many others near and dear to her, and lastly and above all, her beloved mother herself. This seemed indeed tasting of *the dregs* of the cup of sorrow. The world mourned her, the great mourned her, the humble and the sinner mourned her ; but in her own family none knew better than Richenda Reynolds what the loss was, such a sympathiser in joy and in sorrow had she been to her, such a friend and counsellor, so often imbued with wisdom from above. And now the grave had closed over her and she was gone, but not so the effect of her remarkable career ; she had cast the stone into the water, but the ripples caused by that stone have never ceased to extend until the present day.

From the time of her mother's death until within a few years of her own, Richenda Reynolds was a regular prison visitor, and an active member of the " British Ladies' Patronage Committee for the Reformation of Female Prisoners," and also of the Elizabeth Fry Refuge Committee. The former of these societies was formed by Elizabeth Fry, and met every week at White Hart Court, for the purpose of assisting any female prisoner who at the end of her term sought their assistance, recommended either by the chaplain or one of

the lady visitors. All who applied to that Committee were helped, in whatever way seemed best, into an honest way of gaining their livelihood and of becoming again respectable members of society. One great means of continuing this work has been the establishment of the Elizabeth Fry Refuge, which was founded in memory of her whose name it bears. It receives thirty young women, and is intended especially for those who have been in service. It is generally full, and under its sheltering roof many hundred poor creatures have been protected and taught the way of life.

Richenda Reynolds frequently attended these committee meetings, especially to watch and follow up her own "cases" from Westminster prison, where every week, when able, she might be seen sitting in the corridors, reading the Scriptures, and explaining the "good news" contained therein for *every* penitent sinner, and holding out hopes even for the worst if they would turn from sin and seek forgiveness. Each cell door was open, so that all might hear her, though not allowed to assemble together. Afterwards she saw several of them separately, and we believe was often used of God in bringing sinners to repentance.

In 1864 her beloved husband and only remaining son were removed by death, the former while on a visit to his elder daughter, who had married and settled at Caen, in Normandy ; the latter in New Zealand, after a very short illness. During her frequent visits at Caen R. R. became much interested in the crews of the small English vessels trading with that port. The temptations to which sailors are exposed, especially in a foreign land, are well known. She was grieved to see the drunkenness and disorderly conduct of her poorer countrymen, and felt it was in a measure due to their having no place of resort but the low *cafés* which abound in the quarter of the town frequented by them. With characteristic energy, and with her never-failing desire to be leading others "to better things," she felt that something must be done. And now, owing to her exertions, and the kind help of many friends, every English vessel is visited, and every crew invited to make use of "The Caen Seaman's Institute," consisting of two comfortable rooms near the quay, with a good supply of literature, means of writing, and English newspapers, and where, above all, a simple, hearty service, is held every First-day evening. These "readings" were commenced by Richenda Reynolds herself, and many a

rough but good-hearted sailor will long remember not only her gentle and loving words of instruction, but her kind and hearty shake of the hand afterwards, and her friendly inquiries after those in the distant home, which often brought a tear to the eye, and made those proverbially warm-hearted fellows feel that they were not without a friend, though in a foreign land. This institution continues to flourish, the work being carried on by R. R.'s unmarried daughter, and is maintained chiefly by English Friends. During the past year alone, 2,400 captains and sailors have availed themselves of its sheltering and friendly walls. It is hoped some day that a Coffee-room may be attached to the Reading-rooms.

After the death of her husband and son, she and her daughter Richenda settled in London, where she carried on her prison work, and soon gathered round her many friends. The sorrowful, and those encompassed with difficulties and anxieties of various kinds, seemed instinctively to know that in her they would find a ready sympathiser and a kind and judicious adviser, and she often imparted to them something of her own resigned yet cheerful spirit. Few left her side without being pointed to the great Guide and Comforter, and without a ray of hope and

light being shed upon their paths. She was always, too, the centre of the youth of the party ; her cheerfulness and brightness, her amusing anecdotes and sweet voice, and her interest in all their occupations and amusements, were sure to attract them around her. She inherited much of her mother's taste for flowers and for collecting shells and minerals, so that she had a store of information and knowledge on subjects always interesting to the young.

Thus time passed, till she drew near to her seventieth year, when symptoms of serious inflammation appeared in her eyes. She could no longer indulge in her favourite occupation of painting, in which she excelled, and her large correspondence was obliged to be laid on one side. Oculists were consulted, an operation was performed ; but, alas ! the darkness deepened, and very soon she had to face the sad fact that her eyes were closed to all that was beautiful and bright in this world ; nature, with its many beauties, was to be feasted upon only in memory, and the faces of her loved ones were lost to her, except as she occasionally passed her hand over them with loving and gentle touch. We may ask where were now her faith, her trust, her resignation ? They were never shaken ; her faith was firm,

where it had ever been ; in "quietness and confidence" was her strength ; but none will ever know what "the depths" were through which she passed, with only her God to witness the struggle, and out of which He brought her victorious. Now came to her help and comfort the large amount of Scripture, and the numberless hymns and poems, committed to memory in former years. She never allowed herself to be a greater burden to others than she could possibly help. She soon managed to go about in her own house alone, and to do many things for herself, which astonished those around her. She wrote wonderfully on raised lines, but never attempted to learn to read the raised letters.

Her health had been delicate for many years, but she was often a welcome guest at the houses of her relations, and it was while on a visit to her sister, Louisa Pelly, that she became seriously ill, and passed away on the 19th of Second month, on her seventy-sixth birthday. During her illness she seemed to be holding one long communion with her unseen Saviour ; verses and prayers often dropped from her lips, and those around her felt she was indeed going "home," and that her eyes would shortly be opened "to see the King in His beauty." Verses were often

whispered in her ear, and her response was always, "Beautiful!" "How nice!" Nearly her last articulate words were, "All my springs are in Thee." She was laid to rest in the Wanstead Burial-ground. If it had been needed, those who assembled on that day gave proof enough of what her life had been; the halt, the blind, and the maimed were there; many of her poorer friends travelled many miles to give their last token of respect and gratitude; to say nothing of her relatives and those in her own station of life. Her work amongst them all was finished; but not so its effect, for many there are, who as long as they are in this world will rise up and call her blessed.

The following "Lines on her Blindness" were written by Richenda Reynolds, the last verse being added within a few weeks of her death:—

Yes! I am blind, and it has pleased my God,
In wisdom infinite, to veil my sight;
With His own hand to raise the chastening rod,
And veil for me the beautiful and bright.
Afflicted, yet submissive to His will,
Knowing what He ordains is surely blest,
I pray the sight of HIM be granted still,
The Day-Star guiding to eternal rest.

Oh ! I have loved His work, have gazed full long,
 With eyes enraptured on the great and grand ;
 The glorious works of nature were my song,
 The wonders of His own Almighty hand.
 From first to last how perfect and complete,
 The snow-capped mountain and the tempest's roar,
 The smallest insect crawling at my feet,
 Or moonlight sleeping on a tranquil shore.

How oft would I with spirit bow'd with care,
 And comfort seeking, to my casement fly ;
 Or gaze with solemn thought and falling tear,
 On gorgeous sunset or bespangled sky.
 All these for me are passed. " Thy will be done."
 ' Full many a blessing still is left to me,
 And ere a few short years at most are gone,
 In bliss for ever may I gaze on Thee.

In that bright land the sun shall rise no more,
 Nor twinkling star illume the silent night,
 No silvery moonbeam rest upon its shore ;
 The Lord shall be its everlasting light.
 Forgiven and redeemed, before the throne
 With ransomed spirits I shall sing Thy praise,
 Ten thousand times ten thousand of Thine own,
 In joy and gladness Hallelujahs raise.

JOHN RHODES, 77 17 11 mo. 1883
Hazel Grove, near Stockport.

JANE RICKABY, 65 12 7 mo. 1884
*Middleton, near Pickering. Widow of William
 Rickaby.*

- THOMAS ROBERTS, 71 20 9 mo. 1883
Rathmines, Dublin.
- JOHN ROBINSON, 77 25 3 mo. 1884
Eaglesfield, near Pardshaw.
- ROBERT WILLIAM ROBINSON,
Belle Vue Terrace, York. 26 17 3 mo. 1884
 Son of Christopher and Hannah Robinson.
- ANN ROWNTREE, *Leeds.* 77 24 12 mo. 1883
 A Minister. Widow of William Rowntree.
- CHARLES RUSSELL, *Birr.* 56 19 4 mo. 1884
- JOHN RYAN, 25 24 8 mo. 1882
Queensland, late of Leeds.
- JOHN GRANT SARGENT, 70 27 12 mo. 1883
Fritchley. A Minister.
- MARY ANN SATTERTHWAITE,
Ackworth. An Elder. 85 7 9 mo. 1884
 Widow of Samuel Satterthwaite.

Mary Ann Satterthwaite was born on the 27th of Fifth month, 1799, and was the last survivor of the numerous family of the late George and Ann Crosfield, of Lancaster; Friends who, honouring God in their lives, were honoured of Him, and whose wise and careful training of their children was signally blessed to them in after life. M. A. S. used often to recur with thankfulness to the inestimable privileges they enjoyed in this respect, and to the love and reverence with

which they regarded their parents. Systematic habits of order were prominently inculcated, and everything tending to self-indulgence promptly suppressed ; whilst legitimate objects of pursuit likely to interest young people were fostered and encouraged, and the home-life was a very happy one. No written record remains of M. A. C.'s early years, but there is evidence that she yielded her heart to the call of the Lord and Saviour in her youthful days, and that the work of Divine grace quietly but surely brought forth its fruits in her daily life in the home circle, and in that unselfish desire to benefit and live for others which afterwards became so conspicuous a feature in her character.

In the year 1821 Mary Ann Crosfield was united in marriage with Samuel Satterthwaite, of Manchester, and was thus introduced into a large meeting, and into new and varied duties. As a devoted wife and mother she felt the paramount claims of home, and entered into them with tenderness and energy, the right training of her only child being an object of much prayerful solicitude. But her time, when not occupied with domestic duties, was largely given up to labour for the good of those around her. In the early days of educational effort in the formation

of schools on the Lancasterian system, in untiring zeal in the Anti-Slavery cause, in the establishment of societies for aiding the poor in self-help, in seasons of special distress among the operatives in the years preceding the abolition of the Corn Laws, and long after in the sad period known as the Lancashire cotton famine, consequent on the American war; in these and in other ways her time and energies were freely bestowed, along with those of her husband, in the endeavour to ameliorate the condition of their fellow-men; and in the large meeting to which they belonged the social duties of hospitality were, according to their means, freely bestowed. But it is chiefly in connection with our own religious Society that her memory is still lovingly cherished by a generation succeeding to her own in Manchester, where forty-four years of her active life were spent, and in the Quarterly Meeting of Lancashire with which she was so much identified, and of which she was so constant an attender.

The principles held by the Society were dear to her, both from education and conviction, as being in her view most in accordance with the teaching of Holy Scripture, and her attachment to them, and to the Church representing them,

strengthened as life and experience advanced, though in no sectarian spirit, for she rejoiced in the spread of the Redeemer's kingdom under whatever name. She was well acquainted with the discipline of the Society, both by early training and by personal interest in it, and her services and judgment in the Women's Meetings were much valued. As an Overseer for many years in Manchester Meeting, her labours were faithful and abundant. She secured by her kind manner the love and confidence of the young, and all felt that they had in her a friend in whom they could rely. She possessed in an unusual degree "the heart at leisure from itself to soothe and sympathise," the evident result of a naturally amiable disposition, sweetened by Divine grace and by submission to her Lord's will; and the many who sought her help or advice felt first that she entered thoroughly and sympathetically into their circumstances, and then, that her counsel was judicious as well as soothing. Along with the spirit of love the elements of decision were interwoven in her character, and it was perhaps this combination of strength with sympathy which caused her counsel to be the more sought. She formed her own judgments and was prepared when needful to maintain them, whilst

ever desiring that this should be done "in the meekness of wisdom," and freely according to others the liberty she claimed for herself. In accepting the office of Elder she felt its responsibility, and often expressed her sense of unworthiness to fill it, but her friends can testify that her words of encouragement, and occasionally of loving faithful counsel, have been as "words in season."

During the period of her residence in Manchester, whilst largely sharing the enjoyments of an active life, and the love of a large circle of relatives and friends, M. A. S. and her beloved husband were not exempt from some deep and varied trials ; but these conflicts, painful as they were to her sensitive spirit, drove her more closely to the "rock of her strength," and enabled her to prove the reality of the foundation on which she built. Her letters on some of these occasions bear touching evidence of her earnest desire and prayer for the maintenance of brotherly love in the Church, and that she might herself be preserved in anchorage upon Christ.

In the year 1861 her tender feelings were brought into exercise in the prospect of parting with her only son and his wife in their contemplated removal to Ackworth, which took place

in the spring of the following year ; though knowing what the separation would involve to herself, she recognised the call of duty on her son's part as being, as she believed, from the Lord, and sought to encourage him in the responsible service which awaited him. She wrote as follows in reference to it, when the decision was final :—
“I do not dwell very much upon it, at least not more than I can help, for I feel it better not to take too much thought for the morrow. I trust the blessing from on high will richly follow you, and then all will be well. May the prayer of all our hearts be, ‘Thy way, not mine, O Lord !’”

In the summer of 1865 Samuel and Mary Ann Satterthwaite removed to Ackworth, to be near their son and daughter, hoping to pass the evening of their life there in calmness and repose.

In contemplating this change M. A. S. thus writes on her birthday (Fifth month 27th, 1865) :
“I am now sixty-six years of age, and feel far advanced on my earthly pilgrimage. I often consider how short the time left for me here may be, and greatly long for the peace and quietness which I trust are in store for us, and to be enabled to look forward with calm confidence to the end, through faith in Christ ; and truly hitherto the Lord hath helped us.”

The hopes of a united quiet conclusion to their earthly life in their new abode were however soon cut short by the decease, after a very brief and unexpected illness, of Samuel Satterthwaite, three months after their removal to Ackworth. This sudden blow was keenly felt, and all the more so as M. A. S. was from home when her husband was taken ill, and only reached his bed-side a few hours before the close ; but she was graciously supported, and her wonted faith and trust did not fail. Writing on the third anniversary of this solemn event, she says, " I am living over again in memory the mournful circumstances of three years ago, and all we then passed through. I vividly recollect the support and resignation granted then, and feel I can say now, 'Thy will be done.'"

Little did she anticipate at the time when the closest earthly tie was severed, that nineteen years of widowhood were before her, or that she would be called to part with one after another of the six brothers and sisters, most of them younger than herself, who then remained of the band, which once numbered eleven, who grew up to maturity. She deeply felt these repeated bereavements, extending to not a few in the succeeding generation, in the large family circle of which she

was for many years the centre and connecting link, both on her husband's side and her own.

But whilst often meditating on those who had gone before her to their eternal rest, and dwelling much in thought in the past, it was almost impossible for one of her unselfish and expansive mind not to adapt herself to her present circumstances, and to find in the fresh scenes which opened upon her in her quieter Ackworth life new demands on her sympathies.

From the first she manifested lively interest in all the concerns of the large institution where her son's and daughter's sphere of labour lay, and entered with zest into all their various joys and sorrows. To the Friends of Ackworth Meeting, especially to those of her own sex, teachers and others, her kindly welcome, and the knowledge that a ready ear and a sympathising heart were awaiting them, made her house one which will be remembered by a wide circle. In the earlier period of her residence there she not unfrequently took both boys and girls from the school, one or two at a time, under her roof on recovery from illness; some of these, now young men and women, recur to the days spent at "Mary Ann Satterthwaite's" as some of their happiest Ackworth memories.

Her range of thought and reading was wide, and continued so to the close of life, embracing the passing events of the day, philanthropic and political, and thus in the company of young persons, with her excellent memory both for past and present events, she was able to bring forth out of her intellectual treasury "things new and old."

The Ackworth General Meetings were occasions of much interest to her. She never liked to be from home at the time ; and even when the infirmities of age increased upon her, she loved to entertain her friends, according to the capacity of her dwelling, with cheerful hospitality. She enjoyed remarkably good health, and was able for many years after her removal to Ackworth, to pay frequent visits to her friends and relatives in Lancashire, thus maintaining the links of friendship and love which bound her so closely to many.

Mary Ann Satterthwaite was not accustomed to speak much on her own spiritual condition, nor to make religious subjects a very frequent topic of conversation. She found more freedom in these respects in her letters ; yet on occasions when she did converse on such themes, or allow her deeper feelings to find vent in words, they

betokened much reverence, and were the evident outcome of a full heart.

There is no desire in this delineation of her character to represent her otherwise than as one compassed with human infirmity, and as being deeply conscious of it. She entertained very humble views of herself, and spoke of any capacity for helping others which had been entrusted to her as a gift received for which she would have to render an account ; one of the texts on which she used most frequently to dwell was,—“ Who made thee to differ from another, and what hast thou that thou didst not receive ? ” As years advanced she dwelt much in the atmosphere of praise. In one of her letters to her son she thus refers to the subject :—

“ At the Scripture meeting on Sixth-day evening, — said very sweetly, that it is a great attainment for the heart really to praise the Lord — a higher attainment than prayer, as it was the constant employment of the redeemed in heaven, and the more we were enabled to feel praise and thanksgiving, the more we were prepared for the joys of the world to come. It felt very encouraging to me, inasmuch as every day, and sometimes all the day long, my heart is full of thankfulness to my Heavenly Father for His many blessings, and

above all, for the gift of His dear Son ; and yet sometimes I feel myself dry and poor in the act of prayer."

When quite a young woman, before her marriage, M. A. S. formed one of a company, consisting of some of her own brothers and sisters and a few intimate friends, who, on the last night of an expiring year, agreed, so long as circumstances permitted, to sit the old year out and the new year in. This practice was kept up with the constancy which was characteristic of her, without one intermission, to the close of life—for the lengthened period of sixty-six years. She had long been the last of the original group, and as these occasions came round she was accustomed to describe herself as the last leaf on the tree, sometimes expressing surprise that she was still left ; but adding that it was no doubt for some wise purpose, and that she desired to say with the Lord's servant of old, "All the days of my appointed time will I wait till my change come." Thus she was sustained as a servant in waiting in humble dependence on the care of her Heavenly Father, manifesting increasing ripeness for the "incorruptible inheritance." Her powers of locomotion sensibly diminished during the last year or two of her life ; but when seated in her parlour

the change was much less perceptible, as she retained her mental and spiritual faculties with so much brightness, and the interest she had always manifested in what was passing, and in the welfare of her friends and of the Church, knew no abatement. She was able to see her friends as usual at the General Meeting of 1884, and to attend one of the meetings for worship. The great heat of the summer, however, told considerably upon her, and she was able to attend meeting on only a few occasions afterwards. The last of these was on the 10th of Eighth month, the first First-day after the school-family re-assembled. She specially liked to be present at these times, as well as on the last First-day of the school session, and to enter into the exercise of spirit and sympathetic feelings then naturally excited; the effort seemed almost too much for her on this occasion, but she more than once expressed the satisfaction she had felt in being present. On the 22nd of Eighth month she went up to her son's house on a visit, hoping that the little change would be invigorating; and here the summons to leave the earthly home came without any lengthened illness, or anticipation of the close being so near. She was able to enjoy being out in the open air until about a week

before her death, and on one occasion particularly enjoyed looking at the harvest operations then going forward, so emblematic of the shock of corn about to be gathered into the heavenly garner. Some hope was entertained that she might partially recover her diminished strength, when the heat of the weather was past; but this was not realised, and on Seventh-day, the 6th of Ninth month, she was evidently much weaker. Her faithful servant remained with her during the night, and at three o'clock on First-day morning her son and daughter were called, and at once saw that the end was not far off. When this was remarked to her she replied, "Yes. I cannot say much more to you now, but you know my hope is in Jesus." And again, after an interval, "My God liveth, and because He liveth, I shall live also." Shortly afterwards she gently and almost imperceptibly passed away.

The intelligence came with surprise and solemnity to her friends, when they met for worship, and to her neighbours, by whom she was much respected; but whilst they mourned the loss of one so honoured and beloved, the language of the Apostle aptly described the prevalent feeling, "Blessed are the dead which die in the Lord from henceforth; yea, saith the

Spirit, that they may rest from their labours, and their works do follow them."

The following descriptive testimony, by one who was well acquainted with M. A. S., during her residence at Ackworth, is appended as a fitting close to this little memorial :—

"I look back with pleasure to the social and religious intercourse enjoyed with M. A. S. during the last twenty years of her long life. She was a woman of marked mental characteristics, sound in judgment, wise in counsel, clear sighted in her estimate of character, quick in perceiving doctrinal error, and not shrinking, when occasion required, from defending the cause of truth and justice.

"It needed but little observation to become aware how systematic she was in all her arrangements, and her great self-possession helped her through many times of illness, trial and difficulty. She was a considerable reader of valuable books, and her retentive memory enabled her to possess herself largely of their contents. Her faculty of memory indeed, was so great, that adult persons, many years her juniors, would often appeal to her for information relative to circumstances, the details of which had passed from their own minds.

“In speaking on religious subjects her manner was grave and weighty, and if her words were few, they were nevertheless joyous. The occasional references to the large circle of friends and relatives gone before to the better land would start the tear-drop in her eye, and one could read in her expressions and in her countenance, at such times, the bright hope she entertained of a blissful reunion. But the main testimony to her faith in Christ her risen Saviour was her daily walk, and that testimony was clear, sweet, and unmistakeable. The mortal tabernacle is now laid aside, and she has passed from our outward companionship ; but her work here below was done, and her witness is in heaven, and her record on high ; and we think of her now as in the enjoyment of those glorious realities which the natural eye perceives not at all, and the eye of faith perceives but dimly.”

MARY ANN SATTERTHWAITE,

68 12 12 mo. 1883

Sawrey, near Hawkeshead. Wife of William Satterthwaite.

ROBERT ASHBY SAUNDERS,

22 17 8 mo. 1884

Hutton, near Guisborough. Son of Robert B. and Jessie Saunders.

MARY ANN SPECIALL. 181

ELIZA SAWER,	82	13	4 mo.	1884
<i>Leiston.</i> Widow of Samuel Sawyer.				
WILLIAM SHELDON,	72	8	12 mo.	1883
<i>Stamford Hill, London.</i>				
MARY SHOLL, <i>Margate</i>	84	10	5 mo.	1884
HANNAH SILSON,	58	19	6 mo.	1884
<i>Bradford.</i> An Elder. Widow of Jonathan Silson.				
ELIZABETH GRAY SMEAL,				
	27	1	9 mo.	1884
<i>Glasgow.</i> Daughter of the late William and Margaret Smeal.				
GEORGE ARTHUR SMITH,				
	14 mos.	25	11 mo.	1883
<i>Sunderland.</i> Son of William and Margaret Smith.				
MARY ANN SPECIALL,	69	26	3 mo.	1884
<i>Leves.</i>				

In attempting to give a short sketch of the life and character of Mary Ann Speciall, we feel precluded from saying much from the consciousness that any approach to eulogy would be out of keeping with the retiring disposition and humble estimate of herself, which formed so leading a feature in her character. It is thought, however, that a few particulars respecting her will be interesting to her numerous

friends, and especially to those who had the benefit of her watchful oversight and affectionate interest, during the long period when she filled the important office of Governess at Ackworth School.

She was born in 1814 at Kingston-on-Thames. From a child she was remarkable for her studious disposition. Part of her early education she received at the school conducted by E. and A. Rickman, of Rochester, and she subsequently attended a day school in her native town. She availed herself so diligently of the advantages within her reach, that, before she was fourteen, she was employed as a junior teacher at a school in the neighbourhood of her home. After a few months, she entered the family of the late James Sheppard, of Upton, Essex, as governess to the younger children. She had resided there less than a year, when the mother of the family died, after giving birth to a daughter, who, it is interesting to notice, formed, as she grew up, a friendship with M. A. S. that was never broken, and visited her on her death-bed.

On the decease of Lucy Sheppard, it was expected by M. A. S.'s friends that she would have to vacate her position in the family, as, though much attached to her charge, it was feared

that, being only in her sixteenth year, she would be too young for so responsible a post. Such, however, was her stability of character, and her aptness in imparting instruction, that she continued to be intrusted with the sole care of the younger members of the family, the elder ones receiving lessons from a tutor.

A few extracts from her memoranda made at Upton will exemplify her solicitude for the best interests of the young people, and the affection with which she regarded them.

"Seventh month, 1837.—The great desire of my heart is that I may endeavour, through divine assistance, to bring up these dear children in the nurture and admonition of the Lord.

"Eighth month 15th.—Grant, O Lord, that I may more and more learn to number my blessings, for cannot I in the midst of all my troubles say, 'My cup runneth over,' and, indeed, that 'thou hast not dealt with me after my sins, nor rewarded me according to mine iniquities'? I thank Thee also, O my God, for the time of refreshing I experienced this very evening whilst reading with my dear children. I believe that Thou wast then near us, and I thank Thee for giving me the sweet hope that Thy presence was felt by them as well as by me. Draw them unto Thee

more and more by the tender visitations of Thy love."

As her pupils grew older she pursued several studies in common with them, and by this means in conjunction with diligent private study, she acquired considerable proficiency in several modern languages and a fair acquaintance with Greek and Latin.

During her residence at Upton she was much interested in a number of poor Irish who lived on the borders of Epping Forest, and thus commenced those philanthropic labours among the poor which occupied a large share of her time throughout life. A few further extracts from her memoranda will show the interest she felt in them, not only devoting much of her leisure to visiting them, and relieving their wants to the extent of her ability, and soliciting contributions from her wealthy neighbours towards this object, but also striving to impart both religious and secular instruction to the ignorant.

"Fourth month 5th.—Rose at half-past six. Went to Ham House; found S. G. apparently as much interested as I am in the welfare of our poor. I hope it will continue. As I came away I felt encouraged to persevere under every discouragement.

"Fourth month 7th.—It rained very fast, but remembering the question, 'What have I done to-day to benefit my fellow-creatures?' wrapped up and set off for the Forest.'

"28th.—Last Sixth-day I proposed to S. G. to begin a regular weekly reading, and invite two or three of the women to meet us. I wished to get her to go with me for the first few times, as it seemed rather a formidable task to begin alone. When we reached the Forest we turned into M's., and asked if we should read to them. I stepped into the next two houses and found three more women; S. G. read the Parable of the Prodigal Son, I read part of one of Cooper's sermons upon it.

"20th.—Went to see some of my poor people; read to Barringer, and to Sales (my new friend)."

Referring to this poor woman, one of her pupils wrote to her, Sixth month 8th, 1856:—
"Poor old widow Sales is dying. I asked her whether I should send her love to thee. She said, 'Oh, she knows it, she knows I love her; she'll be there; oh, yes, she'll be there, among our circle up there.' In another letter her pupil, telling her how much her labours had been valued by the clergyman of West Ham, says:—'He met C. the other day, and he wanted

to know who was to succeed thee in the Forest, and shook his head, and said no one could possibly make up for thee, and thy loss would be felt very, very long."

On leaving Upton after a residence of nineteen years, she was for a time governess to the only daughter of Joseph and Elizabeth Sharples, of Hitchin. When her services there were no longer required, some of the Committee of Ackworth School, to whom she was known, wished her to undertake the post of governess in that institution. She entered upon this important office with much distrust of her qualifications, as will be best shown by extracts from some of her letters to a valued friend, during the early period of her residence there.

"*Fourth month 16th, 1850.* — I do not at present find the weight of my duties diminish. As I know more of the young people and children, the more does the weight in every respect increase. In addition to the weightier cares which gradually unfold themselves; the number and variety of the minor details are very perplexing to me, and, indeed, require an amount of bodily exertion to which I very much fear I am not equal. However, I am determined to give things a fair trial; and if I am helped in the more important parts of

my duty, so as to fulfil them satisfactorily, I may perhaps in time have more aid in the others. I have no nervous apprehensions about anything, but am contented to live day by day, doing what presents itself, as far as I am enabled.

"Fifth month 2nd.—I must not omit to tell thee how kindly the women Friends have acted, inquiring how I could be relieved, and making arrangements for it. In fact—and I say it with a strong feeling of gratitude—I do not think they could have shown more desire for my health and comfort.

"First month 21st, 1851. — I do seek for wisdom ; but I find that it is not only wisdom to guide, but also strength to execute, of which I stand in need. Promises of strength are also given ; and should it be right to continue here, I trust I may abundantly realise the truth of them. With the apprentices and children I think I am gaining influence, and this in some degree encourages me.

"First Month 23rd, 1852.—I think it is my conviction, as well as my hope, that things are in many respects wearing a more cheering aspect ; and though, certainly, the difficulties I have met with have been much greater than I had anticipated, yet, on looking back I feel no regret that I

came ; and though little seems to have been accomplished, I trust it is not from apathy that, in the retrospect, I am permitted a feeling of peace."

"Tenth month 10th.—I can thankfully tell thee that things have gone on brightly with me on the whole. On my return from the Quarterly Meeting I found things had gone on well, and the teachers glad to see me back. I feel in thus recounting some of my many blessings, that I must say with Jacob, "I am not worthy of the least of all the mercies which Thou hast showed unto Thy servant."


The many who experienced her untiring kindness and sympathy in the long years of her labours at Ackworth will be thankful that she did not yield to the difficulties and discouragements of the early part of her sojourn there.

Two of those who were intimately associated with M. A. S. during her residence at Ackworth School write thus respecting her :—"Her establishment in her position was the work of time, but she ultimately acquired a marked influence in the household, especially in her own department. Her manner with the young was quiet and persuasive ; she took great pleasure in promoting their allowable enjoyments. In times of

sorrow she was their sympathising friend, and she tenderly laboured with the thoughtless and erring.

“ Her sympathies also went out towards the domestic officers and servants in the school, not a few of whom found in her a wise counsellor, and were helped religiously by her quiet Christian labours on their behalf. Notwithstanding her many official duties at the school she found considerable time for her loved employment of visiting the sick and poor, and her calls were much valued. When the sick were too weak for reading or conversation she would sometimes sit by their bedsides in gentle stillness, they the while not unconscious of her prayerful sympathy.

“ Her Christian interest extended to the members of the Monthly Meeting, and she acceptably filled the offices of Overseer and Elder. She was rather peculiarly gifted in giving graphic accounts of what had transpired in the Quarterly or other meetings, striving to interest the young especially, in this and other ways, in all that related to the welfare of the Society, and to the good of mankind at large. She felt the importance of maintaining herself, and of inculcating in others, the endeavour to preserve the true balance, of not neglecting primary home duties, whether



in the school or in the household, whilst avoiding the tendency to too self-contained a sphere, both of thought and action. It may be said that her life at Ackworth, as read by her colleagues, her neighbours, and the Friends of her meeting, whilst not unmixed with the evidence of human infirmity, conveyed the impression of great unselfishness, of willingness to labour, of watchfulness of spirit, and of real love to Christ her Lord."

After seventeen years' labour at Ackworth M. A. S. felt that her strength was unequal to longer continuance in so arduous a post, and she joined one of her sisters at Lewes, which became her home during the last eighteen years of her life. Her time during this period was much devoted to the service of her poorer neighbours, both in visiting them in their homes, and in assisting friendless and neglected girls, partly in connection with a small Training Home, to which she devoted much thought and labour—not only watching over the inmates during their stay in it, but continuing to be their sympathising friend in after years ; for a distinguishing trait in her character was the warm and continued interest that she felt in the welfare of all in every rank who had in any way come under her care during their youth. She also took an active part in the

work of the Bible Society, and was diligent as a district visitor. These engagements did not prevent her from devoting herself, when occasion required, to the various members of her family in time of illness or trial. To her eldest brother, who was disabled by paralysis for many months, she was an assiduous and unwearied nurse.

She was through life warmly attached to the principles of our religious Society and diligent in the attendance of all our meetings, which often involved a considerable amount of travelling. She never spoke as a minister in meetings for worship, but her occasional words of judicious counsel in those for discipline were much appreciated by her friends.

In her last illness, of about eight weeks' duration, her sufferings and weakness were borne with great patience and submission. It was evident that her mind was stayed upon her Saviour, and that she was enabled to realise the truth of the promise, "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee."

After a state of unconsciousness which lasted seventy-two hours, she passed peacefully away on the 26th of Third month, 1884.

JEMIMA SPENCE,	71	30	8 mo.	1884
<i>Holgate Hill, York. An Elder. Widow of Joseph Spence.</i>				
JANE SPENCER,	65	8	11 mo.	1883
<i>Halifax. Wife of John James Spencer.</i>				
FLORENCE STEPHENS,	32	14	4 mo.	1884
<i>Basingstoke. Wife of Gerald Stephens.</i>				
HENRY STEPHENS,	83	9	10 mo.	1883
<i>Leominster.</i>				
CHRISTOPHER STOPES,	79	23	11 mo.	1883
<i>Colchester.</i>				
SARAH TAWELL,	82	16	10 mo.	1884
<i>Earlscolne, Essex.</i>				
JOSEPH THEOBALD,	61	22	8 mo.	1884
<i>Bath. An Elder.</i>				
JOHN THISTLETHWAITE	69	28	4 mo.	1884
<i>Birkenhead. An Elder.</i>				
FRANCIS THOMPSON,	86	23	8 mo.	1884
<i>Liverpool. A Minister.</i>				
HERBERT H. THOMPSON,	2	16	6 mo.	1883
<i>Penrith. Son of Thomas and Jane Thompson.</i>				
MARY ANN THORBY,	70	23	11 mo.	1883
<i>Hastings. Widow of Alfred Thorby, of Colchester.</i>				
MARY THORNBURN,	57	28	11 mo.	1883
<i>Carlisle. Wife of William Thornburn.</i>				
JONATHAN THORP,	90	31	1 mo.	1884
<i>Hull.</i>				

THOMAS HARVEY TODHUNTER,

Dublin. 85 17 3 mo. 1884

MARY TOLERTON, 91 20 4 mo. 1884

Clontarf, Dublin. An Elder. Widow of John Tolerton.

JOHN TOWNSEND, 67 5 12 mo. 1883

Norwich.

HERBERT THOMPSON TREGELLES,

Truro. 25 2 12 mo. 1883

Son of Thomas S. and Elizabeth Tregelles.

ARTHUR OSWALD TYLOR, 6 28 4 mo. 1884

Stoke Newington. Son of Henry J. and Emma Tylor.

MARIA TYLOR, 69 13 11 mo. 1883

Weston-super-Mare. Widow of Dr. Tylor.

WILLIAM UPRICHARD, 69 14 9 mo. 1884

Gilford, Moyallon.

ELIZABETH VEALE, 85 28 9 mo. 1884

St. Austell. Widow of James Veale.

ANN WAKE, *Fritchley* 87 2 7 mo. 1884

JOHN WALKER, 68 10 12 mo. 1883

Cockermouth.

WILLIAM HENRY WALKER,

Iredale Place, Lowes- 30 9 2 mo. 1884

water. Son of William and Mary Walker.

GEORGE WALPOLE, 86. 8 11 mo. 1883

Castlenode. Co. Roscommon.

- RACHEL WARD, 76 1 10 mo. 1883
Thorne. Widow of Daniel Ward.
- MARY WARING, 73 1 11 mo. 1883
Sleightholmdale, near Kirbymoorside. Widow
of James Waring.
- ALFRED JOHN WATSON, 26 23 6 mo. 1884
Cockermouth. Son of John Hall and Deborah
Watson.

Although his illness, which was an attack of peritonitis, was only of a few days' duration, A. J. Watson's friends are thankful in the assurance that his end was peace. In the early part of his illness he expressed grave doubts as to the result, and in conversing with his father, he said, "We must leave it all to Jesus;" and in the night or early morning before he died, he expressed his full confidence in the merit of his Saviour, exclaiming, "Jesus loves me, yes Jesus loves us all."

A little later on he expressed to the effect, "I am going, but I think not to-day; oh, why cannot I go now?" and at another time, "Not my will, but Thine, be done;" repeatedly exclaiming, "Jesus only," "Jesus only," "Jesus only." He then looked at his mother, and said, "I am so happy, mother, I am so happy;" and at the conclusion of a prayer, he said, "But for Thy precious

blood we should all have been lost ; Christ Jesus hath made me whole."

About this time he sang in a very loud and clear voice,—

" Safe in the arms of Jesus,
Safe on His gentle breast,
There by His love o'ershaded,
Sweetly my soul shall rest."

And afterwards repeated the hymn, " Jesus, lover of my soul."

When expressing a great desire to see his absent brother before he died he was asked if he had any message for him. He replied, " Yes, a message of love ; tell him I hope he will continue to follow Jesus, and be one of His disciples." He then spoke affectionately of his surviving sister, her husband, and children, mentioning all by name, and after taking leave of all around him, he exclaimed, in great ecstasy, " Look ! look ! I see Emily,* she is beckoning for me."

In conclusion, it may be added that while he acknowledged that he " had not at all times been what he ought to have been," he relied fully on the atoning sacrifice of the Lord Jesus Christ, and in this blessed confidence he departed

* A sister who died a few years ago.

to join, it is reverently believed, the redeemed who had gone before him.

DEBORAH WATSON, 89 7 5 mo. 1883
Sunderland.

MARY MERCY WEAVER, 35 13 11 mo. 1883
Worcester. Widow of William Weaver. .

THOMAS WEBB, 77 7 6 mo. 1884
Rathgar, Dublin.

Thomas Webb was so beloved and respected by a large circle of friends and fellow-citizens, that it has been thought a brief account of him may be acceptable in this little volume which he always read with reverent pleasure at the close of every year.

He was born on the 20th of Tenth month, 1806, in Dublin, where he lived all his life. His character was one of uncommon simplicity, openness and sincerity ; he was kind and sympathising to all, but especially to any in want or suffering. In early life he became attached to the Society of Friends, in which he had a birthright membership, and continued to the last to take a deep interest in its proceedings, and to be a regular attender of meetings for worship and discipline. When a young man he conformed to the peculiar practices expected at that time in all seriously-minded persons amongst Friends, and also showed

by his consistent conduct that his first desire was to follow his Lord and Master. He took part in societies formed for advocating the principles of Temperance, Anti-slavery, and Peace. Although not losing his interest in any of these good causes, it was in the Temperance movement that his zeal most increased as years rolled by. He was one of the first members of "The Dublin Temperance Society," which was founded in 1829. He had not the gift of language sufficient to be a public speaker, but was always an attender of public meetings and took part on committees. In private its advocacy was an every-day matter, "in season and out of season," with all who came in contact with him. When travelling he generally made some acquaintance, and soon endeavoured to find out whether his companion was on the right side ; and if not, would in a pleasant manner bring forward some telling argument bearing on the subject. The poor were always tenderly told how sad the drinking customs are, filling, as they do, the workhouses, the gaols, and the lunatic asylums ; and how much better off and happier all would be if they were total abstainers. Frequently, in transacting business, he took opportunities of conversing on the subject which lay so much on his heart, and would often offer some

convincing pamphlet hoping it would have the desired effect. He mourned over the slow progress at one time made by the cause in the Society of Friends in Great Britain and Ireland, and took frequent opportunities of bringing the importance of it before his friends. He looked forward with great hope to the lessening of the drinking customs by "prohibition," and rejoiced at seeing the first step made in Ireland by "Sunday Closing" in country parts.

He was not one who gave much expression to his religious experience, probably from having grown up in times when reticence as to our Christian life was a prevailing habit amongst Friends. It is believed by those who knew him best that in early life he accepted Jesus Christ as his Saviour, and the Holy Spirit as his Guide and Comforter ; but this new life did not manifest itself in any sudden or remarkable way, but developed almost imperceptibly, though surely, under the gentle visitations of his Heavenly Father's love.

He was married to Mary, second daughter of the late Benjamin Clarke Fisher, of Limerick, who still survives him.

He always conducted his business concerns in a perfectly honest and conscientious manner,

and though of a hopeful spirit, his faith was often tried at the apparent uncertainty of his being able to secure an income sufficient for needful things. After a period of much depression in trade, in the course of conversation with one of his sons, he acknowledged that through this trying time he had felt his Saviour near.

About four years before his death an arrangement was made freeing him entirely from business cares. These four remaining years were spent in full and thankful enjoyment of the leisure and rest thus afforded, yet he was far from indulging in ease and retirement, and was always actively devoted to the various interests mentioned above.

With his naturally happy and sociable disposition, he felt much pleasure in his increased opportunities for intercourse with those around him. He occupied some of his time in altering with pen and ink a volume of the New Testament, to show what words were omitted or substituted by the New Version, so that both translations could be clearly read from the same book. This work gave him great pleasure, both as an agreeable occupation and as a means of thorough study. He completed one volume in about six months, and commenced another, but had not quite finished it; the last verse altered, only

three days before his death, was 1 John ii. 25, "And this is the promise which He promised us, even the life eternal," conveyed an added assurance to his beloved ones that, through the redeeming mercy of his Lord and Saviour, he has now passed into life eternal.

For seventy-seven years he lived in the enjoyment of what may be called perfect health. The complaint which then appeared had been coming on almost imperceptibly for a year or more, but it was only for six months before the end that he or his friends were sensible of its serious nature. It was not accompanied by pain or much weakness until very near the close. The week before his death he spent several hours sitting in a sunny spot in his garden, a table beside him, with books and maps and writing materials. Here he attempted from time to time to continue the New Testament alterations, feeling, it is believed, that he had but a short time left him on earth. Finding increased difficulty in going up stairs, he cheerfully submitted to being confined to the house. A great number of friends called to visit him, and from his bright and lively manner and clear strong voice little realised how near the end was. One day he remarked to one of his daughters-in-law how weak he was getting ; she

reminded him that he was going to his heavenly home. He told her that he might say he felt "perfect peace in the prospect."

He had all his life felt a natural shrinking from suffering, and he remarked at different times how mercifully he had been dealt with in this respect. At one time, feeling very weak, he said, "I can bear all this better than a tooth-ache." At another time, when asked how he felt, "I am quite comfortable sitting here; how different if I had pain." "Yes," one of his daughters replied, and reminded him of a young Friend at the time in great suffering; he answered with emphasis, "Ah ! yes, indeed, very different, very different !"

He kept his bed for only two days, and he was quite conscious until sixteen hours before his death ; he gave several directions and seemed perfectly aware that he was quickly passing away. Towards evening of the 6th of Sixth month, 1884, he fell asleep ; during the night his breathing became heavy and frequently irregular, until at one o'clock the next day, without any struggle, he quietly ceased to breathe.

His only surviving sister wrote from Australia, on hearing of his death, "What a happy life and what a peaceful death !" She

also added a quotation from a letter which he wrote three weeks before his death :—" I am now so affected that going up a couple of flights of stairs puts me in some degree out of breath. I cannot but think that my time in this world cannot be much longer, and in the prospect of it I feel a great degree of peace."

The same sister enclosed the following hymn, which she had copied "for her dear brother T. W." the night before she heard of his death :

" Still, still with Thee, when purple morning
breaketh,

When wake the birds, and all the shadows flee ;
Fairer than morning, lovelier than daylight,
Dawns the sweet consciousness, I am with Thee.

" When sinks the soul subdued by toil to slumber,
Its closing eye looks up to Thee in prayer ;
Sweet the repose beneath Thy wings o'ershading,
But sweeter far to wake and find Thee there.

" So shall it be in that bright coming morning,
When the soul waketh and life's shadows flee ;
O ! in that hour fairer than daylight dawning,
Shall rise the glorious thought, I am with Thee.

JOHN HENRY THOMAS WELLS,
Scarborough. 41 11 6 mo. 1884
Died at sea on a voyage to Australia.

MARGARET WEST,	84	26	9 mo.	1884
<i>Wymondham. Widow of Samuel West.</i>				
EUNICE WEYMOUTH,	64	15	8 mo.	1884
<i>Plymouth.</i>				
MARY MURRAY WHEELER,				
<i>Belfast.</i>	23	4	2 mo.	1884
Daughter of William M. and Frances A. Wheeler.				
ELIZABETH WHITE,	78	18	6 mo.	1884
<i>Clonmel.</i>				
WILLIAM WHITEFORD,	54	23	4 mo.	1884
<i>Gateshead.</i>				
DAVID WHITEHEAD,	82	22	4 mo.	1884
<i>Tilston, near Malpas, Cheshire.</i>				
REBECCA WHITEHEAD,	77	3	11 mo.	1883
<i>Stebbing, Essex. Widow of Joseph Whitehead.</i>				

More than seventy years of R. Whitehead's life were spent in the parish of Stebbing, a village of 1,300 or 1,400 inhabitants, scattered over a pretty wide area, where she was well known and much beloved by her neighbours. Her means were never very abundant, yet her hospitality was great, as many can testify, and her husband was like-minded with herself. She was always ready to assist the poor in cases of sickness, and was a sympathising friend to all.

She was a regular attender of all her meet-

ings, and during the last thirty years enjoyed the privilege of attending the Yearly Meeting. In the township of Stebbing is an ancient meeting-house dating from 1674, one of the oldest in the country. Half a century ago a congregation of about forty persons met there, and it was with sincere regret that R. Whitehead lived to see this number reduced to three or four, and on week-days she often sat there alone.

During her last illness of four or five weeks' continuance her strength rapidly declined. She said but little ; when a friend wrote to know how she was, she said, " Tell her I am no better, but am very happy." In this state of mind she fell asleep in Jesus.

SAMUEL WHITING, *Reading* 82 20 3 mo. 1884

THOMAS WICKLOW, 44 8 1 mo. 1884

Drummond, Grange, Ireland.

JOHN ALBERT WIGHAM, 22 8 1 mo. 1884

Monkstown, Dublin. Son of John R. Wigham.

THOMAS WILKINSON, 89 25 5 mo. 1884

Coventry.

EDITH ELLEN WILLIAMS, 21 7 7 mo. 1884

Edenderry.

FREDERICK WILLIAMS, 18 27 5 mo. 1884

Edenderry.

Children of Benjamin J. and Eleanor Williams.

ANNUAL MONITOR.

205

GEORGE WILLIAMS,	79	17	12 mo.	1882
<i>Newgarden, Carlow.</i>				
MARIANNA WILLMOTT,	43	5	6 mo.	1884
<i>Bristol.</i>				
JAMES WILMOT,	86	9	1 mo.	1884
<i>Walcot, Bath.</i> A Minister.				
ANNA MASON WOODWARD,	49	12	2 mo.	1884
<i>Farningham, Kent.</i>				
JANE WRIGHT, <i>Cork.</i>	61	19	2 mo.	1884
An Elder. Wife of William Wright.				
JOSEPH WRIGHT,	72	13	3 mo.	1884
<i>Tunstall, Staffordshire.</i> An Elder.				
MARY ANN WRIGHT,	43	18	7 mo.	1884
<i>Ilkley.</i> Wife of Alfred Wright.				
REBECCA WRIGHT,	66	18	11 mo.	1883
<i>Sudbury.</i>				

APPENDIX.

MEMOIR OF RAMATOA RAMARY,
OF ANTANANARIVO, MADAGASCAR.*By Helen Gilpin.*

WE have just lost by death our head teacher Ramatoa Ramary, and I thought it would greatly interest Friends in England, both old and young, to hear the story of the life of one who has been connected with our school ever since its commencement in 1868, and who retired from its duties only when her strength gave way the second week of Fifth month, 1883.

As far as I can ascertain our dear friend was born in the year 1823. As a child she was brought up within the precincts of the Palace, and remembered playing with the late Queen. Her father was a great friend of Radama I. His name was Andriamahazonoro, and he came from a place called Voapeno, where he had been a petty king until conquered by the Hovas. Radama sent him to Mauritius, and some say he went to

London, but this is somewhat uncertain. After Radama's death in 1828 he was still one of the chief officers of the Palace. On one occasion, when Queen Ranavalona was ill she sent for Andriamahazonoro, and asked him to give her medicine. It seems a little uncertain whether this was because he had been to Mauritius and had learned something of medicine, or because he was skilful in some charms in which she believed. The latter seems more likely, since Ranavalona hated the foreigners and all that belonged to them. The medicine which he prescribed cured the Queen, and in order to have him as one of her trusted officers she ordered him to drink the Tangena. This was a trial by ordeal existing in this country, but happily unlawful now, though still practised in secret, I believe. The Tangena is a nut, a powerful poison ; but when only a little is taken it acts as a powerful emetic. The person who is to be tried first eats whole three pieces of the skin of a fowl, then a great deal of rice, then the scrapings of a nut are administered in the juice of a banana. Innocence is proved by the rejection of all three pieces of skin uninjured. Both the innocent and guilty were subjected to the ordeal, and in the days of Ranavalona I. it is computed that 3,000 persons

died yearly from this custom. In the case of Ramatoa's father; the Queen said that if he stood the trial of Tangena he should be one of her most trusted nobles. These words proved his ruin by exciting the jealousy of the other nobles around the Queen, who immediately set themselves to compass his death. At their instigation the Queen sent him a bottle of rum to drink after he had stood the trial of Tangena. The poor man remonstrated in vain: "I have taken the Tangena, why should I take this?" He drank it and sent for his family; but before they came he had been put out of the way. And this was his reward for doing good to the heathen Queen. "Surely the dark places of the earth are full of the habitations of cruelty."

After her father's death Ramatoa's family were disgraced, had their honours taken from them, and had to leave the Palace. Her mother seems to have been an intelligent woman, for she taught her daughter to read and sew.

About the year 1838 or 1840 Ramatoa married a man named Ramananza. He was her senior, but of a rank below her own; he was also a scholar of Mr. Griffith's, one of the early missionaries. This union gave great offence to her family, and her eldest brother never after

seemed wholly reconciled to her. It seemed she had then determined to cast in her lot with the despised Christians, and in 1850 her husband and herself were united to the Church, publicly confessing their faith in their Saviour ; and this was at a time when the fires of persecution were raging in this country. These Christians held their meetings first at Imahamatina, and when their numbers increased and they were fearful of attracting attention as they dispersed, they divided themselves into fifties and appointed their meetings at the houses of the deacons of the congregation. Those deacons who were not afraid had the larger numbers appointed to meet in their houses, the timid ones had the few. In the house of our friend's husband the larger number were always assembled. The Christians used to assemble on Seventh-day evening, and, if the deacon in whose house they met could afford it, they would eat rice together. Their meeting began at 1 a.m., and they separated at 5 a.m., leaving one by one to avoid exciting suspicion.

On one occasion a woman named Rabodomanana, who was being "hunted down," took refuge in our friend's house ; she had only time to hide herself under the stairs before the officers of the Queen arrived. They inquired of Ramatoa

whether she was in her house. "You may search and see," said Ramatoa. In telling me this she remarked, "I could not tell a lie, you see." They entered and soon searched the house, and came to the cupboard under the stairs. One man put in his hand, and in feeling all round most mercifully just missed touching the clothes of the woman hiding there. He said "She is not here," and they went on their way. When we remember that it was at the risk of life and property that Ramatoa hid her friend, we shall see that her love for Christ and His people was not small.

Andriambelo, one of our native pastors, says of her and her husband, "They were not rich, but they never spared themselves if they could help their fellow-Christians in trouble." One night he says he remembers going to their house with one who was very poor, and was being persecuted for the cause of Christ; as they were saying Good night, Ramatoa's husband took off his own garment and gave it to his poor brother.

Mr. Ellis knew our friend well, and on the arrival of N. E. Cousins, Mr. Parrett, and others from England, introduced her to them as a "mother in Israel." When Mr. Hagg opened the school in Andahalo, as there were no English ladies at liberty to teach, Ramatoa and another

Christian woman were engaged to teach sewing. When Mr. Hagg was taken ill she nursed him kindly until his death.

About this time she lost a little girl about two years of age. Andriambelo says this trial made her cling more closely to her Saviour, and she was more diligent than ever in His cause. Her husband died about the year 1864, leaving her with one delicate son. We never thought he would have lived to grow up, for he many times appeared on the point of death from heart disease; but he recovered, and is now the father of three children, and is doing a good work in a country village about twenty miles from Antananarivo.

In the year 1867 Mrs. Hartley, of the London Missionary Society, collected a number of girls together and engaged Ramatoa to be her assistant teacher. On her return to England in 1868 she asked our dear friend S. T. Street to take charge of this class, and Ramatoa placed herself under the same kind care. In 1869 she came with the girls to welcome me to Madagascar, and ever since then we have been, in the highest sense of the word, co-workers. During the first few years she attended all the teachers' classes, and to the last she always diligently prepared her own lessons before giving them to her girls. From the first

we gave her the bigger girls, who were too backward to rank with those of their own age, and who would probably have left the school had they been placed in the smaller classes. She was most thorough in her teaching ; her girls knew they might always depend upon what she said, and those of her own class were always welcomed to her home when they wanted counsel. To show how thoroughly she merged her own interests into those of the school, I will mention one instance. When our school was commenced in the large schoolroom in 1870, her daughter-in-law was teacher of our fourth class, and received one dollar a month for her services. One day Ramatoa came and asked to speak to me privately ; she advised me to suspend Raketaka (her daughter-in-law), because she said "I don't feel satisfied with her conduct at home, and am sure she cannot have a good influence over our girls." Some months after, this daughter-in-law ran away from her husband and died quite suddenly.

If anything went wrong in the school Ramatoa felt it a personal sorrow, and her earnest desire for the spiritual welfare of our girls was plainly manifested. When our friends at the boys' school began to receive country students, and W. Johnson had finished our new class-rooms

with the funds so kindly given me when in England, the wives of these students were sent to us, and we gave Ramatoa a class-room in which to teach them. She had two teachers to help her, and had at one time as many as thirty in her class. It was very interesting to me to see how she went from class to class, sometimes teaching in one, sometimes in another, to assure herself that all were getting on ; and many will be the bright jewels in her crown of rejoicing in the day of the Lord Jesus Christ, from the souls she has won for Him in that class. Shortly before her death we heard of one of these who had just finished her short but useful course on earth, and who had heard her Master say, "Well done." I told her of it, and said, "She is waiting to welcome you, Ramatoa." She smiled, but said she was too weak to say much. Her strength was failing a long time before she gave up teaching ; I think it was in 1881 that she was away from her duties for a long time. I went to visit her, and she said, "Perhaps God is going to call me hence." I replied, "Oh! Ramatoa, I hope He will spare you to us yet awhile," and we prayed that it might be so, if it were His will." After a little while she said, "Yes, if He has work for me to do He can give me strength to do it." On

her return to school she said, "God has given me strength, I shall use it for Him." When her strength began to fail she used to dine with me at mid-day, and greatly did I enjoy the social intercourse thus obtained. When her class in the country became small she came to ask me to let her stop teaching for awhile, as she said she did not feel it right to receive three dollars a month and do nothing for it. As I expected the number would soon improve I persuaded her not to leave, and sent her a large number of little girls in the afternoons to teach embroidery. When I was ill she was a frequent visitor, and rarely left without prayer.

It was in the second week of Fifth month, 1883, that she came to school to teach for the last time. At first she was greatly troubled because she could do no more work for God, but a friend kept her supplied with a little money to give to some of the poor needy ones around her, and great interest did she take in the cases which she was thus able to relieve.

About the Eighth month, 1883, I persuaded her to go to the hospital, and place herself under the kind care of Dr. Fox, and she seemed to improve, but was still very ill when the hospital closed. A kind Christian friend lent her the use of her

country house, where there was a clean and beautiful airy room ; here I often visited her. The last time I found her alive was on First-day, the 1st of Sixth month. She was weak and suffering, and told me she was just waiting her Lord's will. I reminded her that it was the first of the month, the Christians were remembering the dying love of their Lord in the great congregations, and said " I am come to you that we may remember it together, we can have the Saviour's presence here without taking Him from the larger assemblies of His people ; but perhaps," I queried, " you are too weak to hear anything read to-day ? " " Oh ! no," she said, " read." Her sister and son were present, and we read the 22nd and 23rd chapters of Luke. I stopped several times, fearing lest I should tire her, but she always told me to go on. We had a little prayer together, and I left. On Fifth-day morning I received a letter from her son saying she was much worse, so leaving my morning classes I set off for the house, but found that she had already entered into the " joy of her Lord."

We closed our school on Sixth-day morning and assembled at twelve o'clock to see her remains placed in their last resting-place. All our girls had their hair down as a mark of respect. It was

a bitterly cold day, but a large number were gathered together with several of the missionary band. W. E. Cousins, J. Sibree, Jun. (who remembers Ramatoa's kindness to him when he first came out here in 1863,) H. and E. Clark, R. and A. Baron, Mr and Mrs. Wills, C. Herbert and myself. Andriambelo was there, and many others who had known and loved her. At first each party who entered the yard went to pay their respects to the members of the bereaved family, generally offering a little money. Some of our friends went down into the family vault ; I did not venture, as the steps were very steep. After a time the remains were brought out, followed by the mourners, and laid in the vault, the mourners crouching around outside. R. Baron then read a few appropriate passages from Scripture, and W. E. Cousins said a few words. Rainigisy engaged in prayer, and Andriambelo gave a short sketch of the life of our dear friend. We sang "There is a happy land," and returned home.

I feel her loss deeply, because she was so trustworthy. About a week before her death I asked her for a message for the scholars, and she dictated to her son the following letter :—

"TO ALL THE BELOVED SCHOOL.

"I desire exceedingly to see you and speak one

word to you, but I am not able to do this, for I am too weak. And I write this letter to you to send you a few words for I am now come near to death, although I know not quite yet God's will concerning me.

“1. Be diligent in prayer; although the way of the Christian may be bitter at first, it will be sweet in the end. ‘For I know in whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him, against that day.’

“2. Believe truly on Jesus Christ, for I know now there is no one but He who can help in the hour of death. ‘Hold fast the form of sound words which thou hast heard of me in faith and love which is in Christ Jesus.’

“Be diligent to serve God well in the days of youth, for no one loses anything who serves Him well. ‘Remember now thy Creator in the days of thy youth.’ And last of all I do not know yet the will of God concerning me; but if I go to Jesus Christ I shall only go before you, and I hope to meet you there. Do what you can in the service of God and we shall all meet there, and if I still remain on earth I shall hope to meet with you again. Do not mourn for me my beloved children; I am not dying, but going home,

and 'precious in the sight of the Lord is the death of His saints.' (Read 2 Tim. iv. 6-8.) Goodbye, and if we do not see each other again here, we shall see each other again when we get there,

"Says RAMATOA, your mother."

INFANTS whose names are not inserted.

Under three months ...	Boys	2	...	Girls	3
From three to six months	„	0	...	„	0
„ six to nine „	„	0	...	„	1
„ nine to twelve „	„	0	...	„	2

T A B L E,

Showing the Deaths at different Ages, in the Society of Friends in Great Britain and Ireland, during the years 1881-82, 1882-83, and 1883-84.

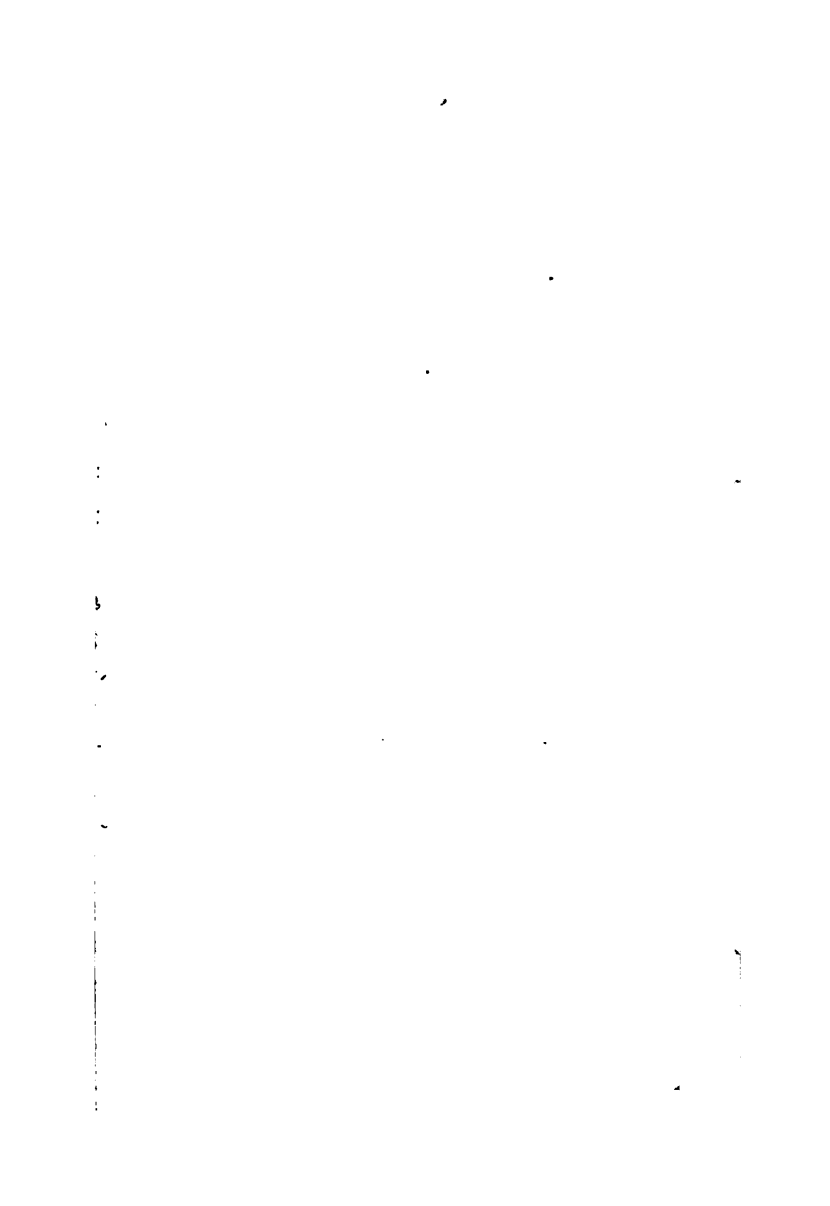
AGE.	YEAR 1881-82.			YEAR 1882-83.			YEAR 1883-84.		
	Male	Female	Total.	Male	Female	Total.	Male	Female	Total.
Under 1 year*	9	4	13	4	5	9
Under 5 years	13	9	22	9	11	20
From 5 to 10 years	2	1	3	7	3	10
" 10 to 15 "	2	2	4	4	6	10
" 15 to 20 "	4	2	6	10	2	12
" 20 to 30 "	9	5	14	6	6	12
" 30 to 40 "	2	7	9	5	12	17
" 40 to 50 "	7	5	12	7	8	15
" 50 to 60 "	13	15	28	10	13	23
" 60 to 70 "	20	29	49	24	21	45
" 70 to 80 "	29	40	69	32	41	73
" 80 to 90 "	28	24	52	20	31	51
" 90 to 100 "	2	6	8	3	3	6
All Ages	131	145	276	137	157	294	130	150	280

* The numbers in this series are included in the next, "under 5 years."

Average age in 1881-83 69 years, 1 month, and 13 days.

Average age in 1882-83 67 years, 5 months, and 20 days.

Average age in 1883-84 60 years, 10 months, and 28 days.



**This book should be returned to
the Library on or before the last date
stamped below.**

**A fine of five cents a day is incurred
by retaining it beyond the specified
time.**

Please return promptly.

**HARVARD COLLEGE
LIBRARY**



**THE GIFT OF
FRIENDS' LIBRARY
PHILADELPHIA**

